

THE MISSIONARY WEEKLY.

"SOW BESIDE ALL WATERS."

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No. 15.

Letter From Boston.

BY W. H. ROGERS.

The following from the *Boston Journal* will serve the writer's purpose this week:

DEDICATION AT SWAMPSCOTT.

The pretty little Romanesque Church of Christ at Swampscott was dedicated with the simple ceremony of the sect in which it is enrolled yesterday afternoon. The seating capacity of the church and annex was tested to its full extent, and a congregation of from 450 to 500 persons was gathered in the sanctuary. The society which occupies this church is one of but three of the denomination known as the "Disciples of Christ" existing in New England, although in America the total membership is 700,000. Although the Swampscott Society numbers but about 100 of the resident population, it is active and energetic, and has a vigorous and stirring pastor in Rev. W. H. Rogers, who has labored zealously with its people for the past nine years. The denomination is Congregational in its method of government. Its members are admitted by baptism. Their belief is founded upon the Trinity, but their creed is of the simplest character, and the church itself thoroughly democratic.

The Swampscott Society has raised every dollar of the money thus far expended from their own pockets. The entire property is valued at \$13,000, and of an expenditure of \$10,000 there remains an indebtedness to be cared for of but \$4,000. This will undoubtedly be entirely extinguished within a few years.

The pulpit and desk were graced yesterday with lilacs, roses, tulips, and other flowers. The exercises were opened with the singing by the congregation of the hymn, "Come thou fount of every blessing." The invocation was by Rev. George A. Jackson, of the Congregational Church, Swampscott. The Scripture lesson was read by Rev. Mr. Hamscomb, of the Free Will Baptist Church of Lynn; prayer was offered by Rev. J. H. O. Smith, of Valparaiso, Indiana. It was expected that Rev. B. B. Tyler, of New York city, would deliver the dedicatory sermon, but he, unfortunately, missed his connections, and at very short notice Rev. E. S. Kellar, of Buffalo, N. Y., delivered a discourse from the text, "Ho, every one that thirsteth, Isiah lv., 1, characterizing the Gospel as the water of life, the wine of life, both in childhood and manhood. Prayer was offered by Rev. H. L. Hastings, of Boston, and the benediction was pronounced by Rev. A. A. Williams, of the Christian Church, Lynn.

Besides the clergymen named, Rev. L. W. Adams, of the Methodist Church of Swampscott, and Rev. J. F. Packard, of the Baptist Church, were present and participated in the service, reading the hymns. The sum of \$630 was raised by voluntary contributions in the congregation in cash and pledges. Mr. F. O. Ellis presented a handsome clock. Rev. Mr. Tyler arrived at the close of the service and preached in the church last evening.

In a future letter, I wish to write more of the work in Swampscott and to make acknowledgments to good friends in different parts of the country, who have so kindly helped us.

In the February number of "Our Day," William E. Dodge and Dr. Josiah Strong write on the Perils of the Public Schools; Herrick Johnson, on Sunday Newspapers. New reasons for Restricting Emigration is treated of by Prof. H. F. Boyeson; Education in Japan, by Rev. C. E. Eley. President McCosh tells us of the False History in Robert Elsemere. We learn from J. Clement Ambrose, of the Pagan Idols that are made in England. Robert Elsemere's Successor, is the title of Rev. Dr. Joseph Parker's serial, and Miss Willard, Miss Anthony and others, tell us of The Woman's National Council. Morals of Young Men in the United States, is treated of under the head of Questions to Specialists. The above, together with the Book Notices and Editorial Notes, which are varied and extensive, indicate the general character of this reform journal.

The College of Colleges is the book which contains the addresses of Prof. Drummond recently alluded to in this column. The book contains other addresses given at Mr. Moody's Convocation at Northfield in 1887.

John A. Broadus, Dr. L. T. Townsend, A. T. Pierson and others, contribute to the excellency of the book.

The book is edited by T. J. Shanks and published by Fleming H. Revell, 12 Bible House, Astor Place, New York, and 148 Madison street, Chicago. Price one dollar.

Phillips Brooks made a remark in his Fast-Day sermon which is construed as being in opposition to the Constitutional Amendment. A number of the Episcopal bishops in Maine, Rhode Island, Kansas, and Iowa are also on record as opposing the amendment. The conflict is raging in the Old Bay State. Speakers of the highest rank from the Democratic, Republican, and Mugwump parties are

among those who advocate the amendment. *Roman Congregationalist* is the only leading religious journal in Boston that opposes the amendment, but the Congregational preachers, in their Boston minister's meetings, have condemned the course of their Boston organ.

In multitudes of churches, Fast Day was spent in prayer for the success of the amendment.

Friends in Council.

BUT FEW GET OUT ALIVE.—"After all, this world is a dangerous place—very few ever get out of it alive." The foregoing I saw in an almanac. It is, however, quite suggestive. When the many influences that serve to blind the minds of men are taken into consideration, and how men, through them, are involved in sin and condemnation, we can say but few get out of this world alive. The majority of the race pass out of this world dead in trespasses and sins. A few pass out of it alive. He that hath the Son hath life. Immortality is deathlessness. The Christian is told to seek for honor, glory and immortality. He has them in a measure now—every Christian, as any one will concede, has a certain measure of glory and honor; has he not also of immortality? We seek for these that we may have them in greater fullness. Those who pass out of this world alive to God will finally have glory, honor and immortality in all of their fullness. W. O. MOORE.

While wandering among the majestic ruins of Baalbeck, five bright Syrian young ladies followed teasing us to buy silk money-purses knit by their own hands. I finally surrendered and, after the purchase, indicated that I wished to bid them good bye by shaking hands. They shook their heads. Our dragoon then informed me that it was not their custom to shake hands, but that they would do so if I would put a coin in my hand. So placing in it a small piece each time, they all gave me a hearty shake. I thought how many people are accustomed to shake hands when there is money in it. The politician and others may have a mercenary motive, but the Christian should do it because he recognizes every man as a brother and wants all to be obedient children of God. Sometimes by a warm grip of the hand a heart is touched for Christ which could not be reached by the most eloquent sermon. Let us live our religion, and shake hands not for material gain, but because it is a natural expression of our Christian life. LEVI MARSHALL.

AKRON, O.

HEAVEN.—We look upon heaven as a place to be reached, and so it is; but heaven is not hedged in by walls. You ask me, "Where is heaven?" I ask you, "Where is expanse? Where is infinity? Where is perfect bliss and happiness? Where is God?" and then I answer, "There is heaven." The prodigal returns from his wanderings to his father's home. Yonder is the mansion of many rooms—that is home; strolling in yonder meadow, he is still at home; walking in the fields of golden grain, he feels that this is home; climbing the mountain side, on the craggy peak, he can still say, "here is home"; or if sailing on the bosom of the river that flows amid all these, he can call it home, and while there is one spot where he can sit and refresh himself, and gather with the family circle, yet all the father's place is home. Heaven is God's home. This earth, purified and free from sorrows and pain and death, may be, and I think will be, our future dwelling place, but heaven is wider than that. Anywhere in our Father's wide domain is heaven, and we shall go to and fro as free as the bird that sails the air. Heaven is anywhere and everywhere that is free from tears, free from heart

breaks, free from sorrow, free from human foibles, free from sin, and free from death. This is heaven. C. McPHERSON. GAINESVILLE, TEX.

"PRAY YE ALWAYS.—If there is anything in which the Christian should find a sweet solace, it is in a fervent prayer to God. The effectual, fervent prayer of a righteous man availeth much, and is transcendently above the prayer of the hypocrite—a formal repetition of vain words.

The Apostle exhorts us to pray without ceasing. Of course he did not mean that we should do nothing but pray; for there are other duties besides prayer. He meant that we should maintain a constant habit of prayer—that we should ever keep within us prayerful hearts. If we expect to keep our physical bodies alive, we must not cease to take proper food. So, also, if we expect to keep our spiritual beings alive in Christ, we must not cease to offer prayers to God. We must continue to partake of the "pure milk of the Word," that we may grow thereby. The service of prayer should be a willing, and a delightful one; not actuated by a slavish fear of punishment, but by a love to Him, and a continual desire to please Him, because we love Him.

Prayer lifts the soul far above all earthly glory to the spiritual and divine, the enduring and imperishable—a house not made with hands, eternal in the heavens. It disengages our hearts and affections from the world, with all its fleeting pleasures of unrighteousness, and gives us a glimpse of the blissful world that lies beyond. D. H. PETREE. GERMANTON, N. C.

CHRISTIAN EVIDENCE.—While I believe Christianity is steadily advancing on the enemy's territory and gaining ground, yet infidelity is a mighty power in the land. In almost every community there is more skepticism than can be seen on the surface. There is a great deal of latent, silent doubt and unbelief. I believe it to be the duty of every preacher to pay a good deal of attention to the evidences of Christianity. Bro. Preacher, could you, with any show of strength and clearness, answer the popular objections to the Bible—the Divine origin of Christianity as a system of religion, etc., etc., which every one-horse infidel has on the end of his tongue? While I do not think it profitable to *parley* with old hardened unbelievers, yet there are many honest skeptics, doubters, inquirers who are strongly tinged with liberalism, who would be greatly benefited by a strong, manly answer to these popular objections. I recommend that all our preachers prepare with greatest care and thorough investigation, a series of not less than ten discourses or lectures on the Evidences of Christianity, and preach them, advertising them well before hand, so that those interested can hear. W. D. DEWESE.

A young lady attended a protracted meeting. She was convinced of her duty to become a Christian. Her mother, now dead, had been a Methodist. The present influences were Presbyterian. She could not, or did not, decide which church she should join. She was steadfast and habitual in prayer. Pneumonia cut short her days, and in an hour when she looked not for it she was gathered in by the Reaper.

What measure of responsibility lies upon a divided Church in this instance? Are there not many persons like this dear girl unable to decide which church? R. E. DUNLAP. DEER LODGE, MON.

POSITIVENESS.—It is wonderful with what positiveness the Bible speaks on the great questions about which we are anxious to know. If we ask concerning the "origin of things," the answer comes, "In the beginning God created the heaven and the

earth." If we ask concerning the "origin of man," we hear, "God created man; in His own image created he him; male and female created He them." If we ask concerning the "introduction of sin," we have the answer, "By one man sin entered into the world." If we ask how to drive sin out of the world, the Gospel comes as God's radiant and ringing answer, to destroy the love of sin, the practice of sin, the power of sin, the guilt of sin, the state of sin, and the punishment of sin. If we ask the old question, "If a man die shall he live again?" we hear the voice of the Son of God declaring that "all who are in their graves shall come forth."

The Word of God is strong and mighty, and he who leans upon it shall never be crushed or bruised beyond hope. Jesus, the great Redeemer, will ever be found by those who trust Him—the best among the ten thousand, and altogether lovely.

He is better than all my hopes,
He is better than all my fears;
For he makes a bridge of my broken works,
And a rainbow of my tears.
The billows that guarded my sea-girt path,
They carried my Lord on their crest;
While I pass along in my wilderness march,
I lean on His love for the rest."

F. M. GREEN.

KENT, O.

GOD'S GIFTS.—1. They are a test of men. The word *test* is derived from the Latin *testa* (earthen pot), which term was early applied to the *firing pot*, or *crucible* in which metals are melted for trial and refinement. Hence the peculiar force of the word, as indicating a trial of the most decisive kind. It may seem strange, at first thought, to call our blessings and bounties a crucible in which we are put to the test. We are all in the habit of so designating our sorrows and losses; and we pray God to deliver us from them, while in the same breath we ask Him to give us more fully all good things.

As a rule, men who are born to affluence do not appreciate their blessings as do those who have known privation, and afterwards come into possession of some of life's good. Now, right here is a subtle danger, especially to us who live in this Christian land. We are so surrounded with divine blessings from infancy on that many practically ignore the one who gives them, or openly say with "the fool," "there is no God."

I am persuaded that many a man will go to heaven through much sorrow and affliction, who if he had been blessed (?) with wealth and ease would have gone down into oblivion like a rock in a muddy stream, with all his good things as a millstone about his neck.

2. The removal of all God's blessings, will be one great feature of the punishment of the lost. Deprive us of one of our commonest daily bounties, and immediately we feel it and complain. The rich man in *hades*, who had fared sumptuously every day, prayed for a drop of water, the smallest and cheapest of all things he had possessed on earth. Ruined souls will find themselves in a hell of losses. Life's blessings all gone; the pure all separated from them; good influences all removed; deprived of and banished from God's presence and love; with memory running back over a misspent life, verily, "there shall be weeping and gnashing of teeth." C. J. TANNAR.

MT. HEALTHY, O.

"R. E. D." in "Friends in Council," in No. 11, speaks of a bright, young girl who married at sixteen, and died before she was nineteen, "with no surrender to Him who died to save. A life undeveloped, a heart undeveloped, a career cut short, a soul unsaved. What text would you have chosen for a funeral sermon? What statements would you have made to console the bereaved? Would you have been

honest there? What is your custom on occasions like this?"

To answer the last question first: The writer's custom is to leave the dead in the hands of Him who can do no wrong, and preach God's plain truth to the living about living, and how they may live forever.

"Would you have been honest there?" Most certainly; a minister of the Truth of God can never, under any circumstances, or for any reason, be anything else than honest; honest to himself and to his God—honest with truth and with his hearers.

"What text would you have chosen for a funeral sermon?" A number of times the writer, under very similar circumstances, has used I Cor. vii: 29-31, with I John ii: 17. Very obvious lessons of the first importance are suggested by these Scriptures—lessons that are always in place, and especially timely on such a funeral occasion.

"What statements would you have made to console the bereaved?" In the first place the writer would make no effort, indiscriminately, to "preach into heaven" departed ones. The only thing consoling the writer knows how to say would be about as follows: In our shortsightedness, none of us know how to make, even for our nearest friends, all the allowances that ought to be made on account of what they are, or have been or done. Human character, if not so in itself, is yet a very complex thing in the influences that have made it what it is in any given case. Not only have influences almost infinite in number and variety been working together and upon me ever since I was born, to make me what I am, but influences worked long before I was born that have had their bearing, too. There is much—very much—in heredity. The iniquities of the fathers are visited upon their descendants to the third and fourth generations, and this is not alone true physically, but in mind and in character, and in the bent and tendency of our powers, all of us are affected, some more and some less, by the doings, good or bad, of our progenitors. No one except the All-knowing, who sees the end from the beginning, and who knows every finest shade of all influences, pre-natal or otherwise, that have wrought together to make human beings what they are, can make all the allowances that ought in justice to be made for every human soul. *He can do it, and He can do no wrong.* Further, every feeling of kindness, mercy, pity or compassion that exists in any human heart God put there, and these same qualities exist in Him in infinite degree. He knows how to blend divinest pity and mercy with perfect justice and righteousness. In one word, with reference to every human soul, He knows what no one else in this universe does know, how to treat that soul in harmony with its own character and with all those principles that are the basis of the divine government. We can, therefore, safely leave our departed ones in His hands, assured "no harm from Him can come to them, on ocean or on shore"; assured that He can and will do nothing wrong or unjust, and that if ever we get to heaven ourselves we shall either see all those there whom we desire or expect to see, or else we shall see a good reason why they are not there. A. S. HALE.

ANGOLA, IND.

In the MISSIONARY of March 4th, Bro. Z. P. Richardson asks some of the Friends in Council to explain Phil. ii: 3. "Let each esteem other better than themselves." The thought in the text is one of the grandest doctrines in the Bible. Both the Old Testament and the New teach that men should not esteem themselves better than others, though it might be true that one man is better than another, and that man might know it to be true, it would be out of place for him to proclaim it. "Let another praise thee, and not thyself; a stranger, and not thine own lips." When God determined

to give his Law to Israel as a schoolmaster, to bring us into Christ, He selected the meekest man in the world as His mouth-piece. Moses was the meekest and one of the most unselfish men; and one of the strongest proofs of his unselfishness was, when God told him that He would destroy Israel and make of him a great nation, he expressed a willingness that God might blot his name out of the Book which he had written. Miriam is cursed with a leprosy, and Moses prays: Heal her now, O God, I beseech thee.—Num. xii: 13. Our Savior gives an example: Two men went up to the Temple to pray; one of them thanked God that he was not as other men, nor even as the publican; he also told God what he did. But the publican, feeling condemned on account of his sins, without even looking up to heaven, smote upon his breast, and said: "God be merciful to me a sinner." And Jesus said "he went down to his house justified rather than the other." "For whosoever shall humble himself, shall be exalted, but he that exalteth himself shall be abased." Not he that commendeth himself. No selfishness in our Savior's life, and he would have us like himself. "We shall be like Him." E. R. PERRY.

LOUISA C. H., VA.

The day on which Christians rest from manual labor is generally spoken of as the "Sabbath," Sabbath-school, and "Sabbath observance" are used so universally that to turn down a leaf in God's Word where one day of rest is called the Sabbath, would be an easy matter.

SABBATH.	LORD'S-DAY.
Seventh day.	First day.
Jewish observance.	Christian observance.
Commemorates end of creation.	Commemorates resurrection.

I placed the above on the blackboard to show my class that we have no Scriptural authority for calling the first day of the week, or Lord's-day, the "Sabbath." That they are different days of the week, belonging to different dispensations, and commemorate different events. We think it perfectly safe to "call Bible things by Bible names." B. F. A. SALEM, VA.

To say that this alone is the truth, absolute and final, is surely to put God in a human compass—in fact, to have practically a god of wood or stone which may possibly serve for such as believe in him, but cannot meet the needs of souls continually reaching after higher and wider good, and believing, under God, that no conceivable good is humanly unattainable. Who are God's interpreters that dare to set the bounds to the infinite reaches of his love—the limitless expanses of his truth?—Selected.

TRUE CHARITY.—It is true charity to give in such a way that the recipient will not feel under any obligation to the giver; and, if that cannot be done, to give as kindly as possible.

A coal dealer in the suburbs of Boston was called upon at his office by a poor, hard-working woman, and requested to send a basket of coal to her home.

"We do not deliver so small a quantity," was the merchant's reply. "It is our invariable rule never to deliver less than a quarter of a ton."

"But I cannot pay for so much," was the piteous confession, "and I have left my children at home in a fireless room. What am I to do?"

"Well," replied the dealer, a kindlier light beaming in his eye, "I cannot depart from my rules as to quantity." Then, turning to his clerk, he continued, "John, have a quarter of a ton of coal sent to the woman's address as soon as possible."

"But I cannot pay for so much," she expostulated.

"I already understand that you can't, so I will charge it to the children. Give yourself no more uneasiness about the debt than they will be liable to do. Good morning!"—Golden Rule.

Were the sun of prosperity always to shine upon us, we would soon forget our Father's house, our heritage above.—Rutherford.

"Business in Religion."

BY BOOKER GARNETT.

There is no sadder need than "business in religion," and yet "what is everybody's business is nobody's business," is a proverb as fully verified in the churches as any organization extant.

As I understand the subject here proposed for discussion, there are two, and but two, features involved, to wit: The spiritual and temporal departments of the churches as represented by the two classes of officers—elders and deacons—and the duty (business) of the church in the discharge of the obligations resting upon it in co-operation with its officers.

The first demand for business in religion is in the organization of a church. The evangelist having visited a community and enrolled a sufficient number of disciples, they should come together for organization into a church. After reading an appropriate portion of Scripture, and having in prayer invoked the presence and guidance of the only infallible Guide, they should proceed, in a most business-like manner, to elect a corps of officers, consisting of three elders, from two to seven deacons, one clerk, and one treasurer. These should be selected by lot (as jurors are drawn in our temporal courts). They should be selected upon their scriptural qualifications—as we would choose the best physician, lawyer or financier, if we needed a man in these respective vocations. Everything like personal favoritism or prejudice should be studiously avoided.

Organization completed, the church should at once secure a place of worship, and never fail to meet on every first day of the week to remember the Lord's death, etc.

The church should hold business meetings regularly every quarter (and especially meetings when necessary). In these business meetings—in common with any other business—the officers should make their reports to the church. Church officers should never forget that they are the servants of the church, and be ever ready to give an account of their stewardship. On the other hand, if the church neglects its duty—to preserve its dignity and instruct its officers—it should never complain of officers doing things their own way.

To these business meetings the elders should make their reports of the spiritual condition of the flock. Here is the place for the church (officers and members) to fraternally discuss all questions concerning the church, and to agree as to what course shall be pursued. This is especially important in cases calling for investigation of any charge of disorderly conduct. It is the duty of the church to protect its members from mistaken rule. At the same time, when the officers are doing their duty and giving a "thus saith the Lord" for his course of action, it is the duty, and ever will be the pleasure, of the church to support her officers. If the church was more alive to its duty in these matters we would never see such articles in our religious newspapers as "Church Afflictions," representing bossism in the eldership as the "affliction," and charging that four cases out of five of disturbances in the churches is the fault of the officers.

Whether what was written under "Church Afflictions," in the M. W. of February 28th, be true or not, it is not our province to discuss; but it is our province to suggest that it is a most important item in the business of the church to provide against such a state of affairs.

The power that makes a church officer can unmake him. And it is the duty of the church, when it finds it has made a mistake in the selection of an officer, to make a change. This can be easily done. If the man is a Christian, i. e., loves and desires the advancement of the cause, a simple hint, or fraternal request by the church, will bring his resignation. If he is not a Christian, and exhibits a Diotrephean spirit of love of pre-eminence, the rule-or-ruin spirit, he should be at once deposed, and, if the church fails to do its duty in such cases, it becomes, by its neglect, *particeps criminis* to all the damage done. Certainly not one of its members should be lost by harsh or mistaken rule, much less "bossism."

TEMPORAL DEPARTMENT.

In these aforesaid business

meetings the deacons, who are the stewards of the church, should make their reports of the temporal condition of the church-members, calling especial attention to the sick and poverty-stricken, and showing how far they have attended to their needs, and calling in such helps as they may need in discharging the obligations of the church to its unfortunate members.

It is also the duty of the deacons to have the care of the church property, and see to raising the money to defray the expenses of the church, etc.

The subject of money-raising has, perhaps, given the churches more trouble than any other one question. Many churches have many different plans, and very many churches have no plan at all. This ought not so to be. Any plan is better than no plan; and almost any plan will do that is faithfully executed.

It will be universally admitted that the expenses of our churches should be so apportioned among its members as not to be burdensome to any. It follows, then, that the plan that will equitably distribute the expenses is the consummation devoutly to be wished.

May we not borrow a practical and profitable lesson from our political government in this matter of money-raising?

The State, in order to secure its revenue, first levies a reasonable capitation tax; she then levies a certain *per centum* on all of the property found in the hands of her citizens. In order to collect this revenue a tax-bill is made off against each citizen. This simple operation completes the work, and *ipso facto* apportions the expenses of the government between all the citizens of the Commonwealth. If a great State can do this, how much easier for a church, on the same basis, to get all the money it needs. Like the State, there will be some delinquents and some insolvents. Make allowance in the estimate for them as the State has to do.

Let the deacons compose, or select from their body a finance committee to see each member of the church, and ask: "What is the amount" of your tax-bill? When the list is completed, apportion the amount desired *pro rata* among the members, according to ability, as exhibited by what they pay to their State. The process is simple and systematic. We are aware that this looks too much like sure-enough business for many of our people. But what is the objection to it? It is certainly equitable. It is based on the value of God's gift to us by actual assessment, and it taxes us as he has prospered us. Surely every Christian ought to be willing to return to the Lord, who gave it, and protects it, as much as he pays to his State for its protection if God's cause requires it.

It by no means follows, however, that we would have to pay as much to the church as we pay to the State. Where this would occur it would be the exception and not the rule. In most instances it would not be one-half; in many instances not one-third. At any rate it is business, and it is the only way that you can so easily, simply, and systematically apportion the church expenses.

Any other plan is voluntary contribution, the amount of which is frequently controlled by what a member knows of what his fellow-member is likely to do. The result is, church treasurers are rarely in a really healthy condition. The farther result is our pulpits are half the time empty and our missions behind.

Church treasurers cannot be too prompt or particular in furnishing their reports to the churches. These reports should show in detail every item for which the church is being taxed, i. e., preaching so much, missions so much, insurance, sexton, lights, fuel, etc. Total, so much. This total is the amount to be apportioned. The report should also show every dollar received, every dollar due, and from whom due; what items of expense have been paid, and what are yet to be paid.

That the church has confidence in its treasurer is not a responsive objection to this position. It is no reason for a neglect of his official duty in a business-like way. Church members are but men, full of human nature, and when they invest money they want to be satisfied that it reaches the destiny aimed at. They regard the church as a

grand co-partnership; that each member of the concern is expecting an equal benefit in the business, and few are willing to bear an unequal portion of the expense of the concern, and until members are satisfied each will control his part of the situation by simply tying his purse-strings tighter.

We may all agree in saying men ought not to be governed by such feelings; that their ability should be the only limit to their liberality. But they will be thus governed, and there is the end of it.

The absence of systematic business principles and regular business meetings is far more detrimental to the cause than a superficial glance at the situation will detect.

We need to know, all the time, the spiritual and temporal condition of our churches. We need to enlist the best business talent among the members, and keep the churches fully alive to its responsibilities. The business meetings is the place to do it. They are the greatest need in the churches. What will you do about it? What can you do?

Abiding in Him.

BY ROSALIE J. ANDERSON.

A dear friend once gently remonstrated with me because my Bible "was so marked and underlined," saying I "marred the beauty of the grand old book." It did not seem so to me, for where'er I turned a leaf some great and glorious promise sprang forth to meet me—some strong assurance that made my heart leap with joy and gladness as I appropriated it to satisfy my own hungering need. Sometimes when disinclined to perform a distasteful service, the sentence, "Even Christ pleased not Himself," plead with me as nothing else could plead. When I realize how weak and helpless I am to perform some required service, how strengthening and uplifting to know that my Savior comforts so graciously when He says, "My grace is sufficient for thee; my strength is made perfect in weakness." And, knowing this, I go forth at His bidding, "strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness," not creeping or lagging, but gladly and joyously to serve One who so lovingly and cheerfully strengthens even the least and feeblest of His flock. To-day the first seventeen verses of the fifteenth chapter of John are my gleaming jewels, and every worker needs to study them, comprehend them, then gladly go forth to labor in His vineyard. "Abide in me," and "if ye abide in me"—then what? "We shall glorify Him and bear much fruit." No scanty measure, no dwarfed deeds, because when service is done gladly, willingly for our Father, He glorifies even the most trifling act, looking through and beyond it to the trustful soul whose great love for Christ constrained them, though it may, perchance, have been only a kind word for His dear sake. Of all sad sights to see in the sweet springtime, it is a branch broken from the vine, withered, useless, dying; its leaves shrivelled, its fruits half ripened. Why? Because severed from the vine, and the life-flowing fountain no more permeating each leaf and tendril. How many such workers there are upon whom Christ's power for service has not rested! They scarcely know of the precious indwelling of the Spirit—are selecting their own paths of service instead of sweetly resting and fully trusting in Jesus to lead them continually to do His will and not their own. Does this not account for so many dwarfed deeds, poor, withered leaves, and unripened fruit which will never stand the great fiery test in the last day? Does the approval of the world, and does self-seeking satisfy as would the humblest service done for One who so loved us? Jesus says, "Without me ye can do nothing"; that He has chosen us and ordained us that we should go and bring forth fruit. Why? Because herein is He glorified; not ourselves, not to uprear our mountains of self-love and pride, for they are to be prostrate in the dust at His feet, and we are to be nothing in order that He may make something out of us—even monuments of glory to His name. If we do not abide in Him we are neither owned nor recognized by our Lord as His disciples; and,

as withered, useless branches, we shall be gathered only for the burning. Some may say, What is this abiding—what is its real meaning? Why, dear friends, it is simply living in Christ, caring only for His tender leading, and asking Him day by day, hour by hour, moment by moment, dear Lord, what wouldst thou have me to do? It means resting and dwelling continually in the "secret place of the Most High." If we do this we are permitted to abide under the shadow of the Almighty. What a blessed, restful shadow to the tired and weary—God about us everywhere—a refuge, a fortress, a mighty helper! Who would not abide under such a shadowing wing of mercy and goodness? "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." Is not this a positive promise? Then why not avail ourselves of it and plead for great things from God, who permits us to ask what we will, promising that it shall be done? Increased goodness, usefulness, and power may be ours; also great fullness, sweet joy, and gladness in Jesus. Only think of all the graces of the Spirit which may be ours, and which we so much need and may have if we faithfully perform our part. Why, the very thought of such royal possessions overwhelm one with delight and thanksgiving. Then let us—each one—abide in this most precious love, receiving and enjoying every soul-privilege that He so gladly vouchsafes to us in this wonderful promise, "God is able to make all grace abound toward you, that ye, always having all-sufficiency in all things, may abound to every good work."

Our Aim.

BY W. B. BERRY.

Every well-directed life has one great aim. The same is true, also, of many lives misdirected. Many men turn every possible circumstance to account in securing wealth, and, viewing only the selfish or business side of life, this is right. But there is a larger view of life, reaching beyond the time when material wealth can be a blessing. The true Christian takes this larger view. He is not less zealous in business, but business is not his great aim. He aims at happiness, but not alone for his life. He also realizes that he is one of a great family, and that his own good fortune finally must be measured by a law which makes the same good fortune possible to others.

The essential church—that organized by Jesus Christ—was and is made up of those who take this extended view of life and happiness. Hence, the church has one great aim. The first members of the church were not only inspired with this one object, but they were directed to its accomplishment. "Go into all the world and preach the Gospel to the whole creation"; "Teach them to observe all things whatsoever I have commanded," are expressions of the Great Teacher, which indicate clearly the purpose of the church which he came to establish. This authority is still binding on the church, and this great work is the one aim, inclusive of all good works, or should be of the church of the present and the future. The church of Jesus Christ to me and mine is the first and best institution outside the family. The world has not enough money to pay me to live without it. Yet I have no reason to think that Jesus Christ had in view the good of my family, more than that of any family, in far-off China, when he said, "teach all nations." In the great love which he had for man, the thoughts of Jesus seemed to overleap from the first all local and national boundaries, showing himself to be like unto the Father, who was afterwards proven to be "no respecter of persons." "Let this mind be in you which was also in Christ Jesus." The first lesson given to the church seems, in many cases, the last for the church to learn. In our anxiety about the work at home we forget the great struggling, perishing world away. This is not to say or imply that the work at home should be neglected, but that it should be carried on as a part of the great work of evangelizing the world. Then there is the question of education—a great question in itself—which,

so far as the church is concerned, should be made subservient to the one great end in view. When B. J. Radford wrote, a few months since, in the *Christian Standard*, "Our Next Great Enterprise," under which he argued the necessity of one great university to be under the control of the Christian brotherhood, I was led to look for many good brethren, interested in the world's welfare, to respond. I was also led to anticipate the nature of such responses, and I was disappointed in neither. Several States were heard from within a few weeks, through representative men (each of his own town), each one endorsing the suggestion, and each one, so far as I remember, presenting the eligibility and superior advantages of his own locality as a seat for the great university. Now, brethren, our next great enterprise, speaking of the work of the church on the Pacific coast, will not be very great, unless we consent to look away from home, and solely, or largely, at least, to the one great aim of all Christian endeavor—the rebuilding of the kingdom of Christ in all the earth. With the natural mind we cannot see very far from home, but with the "mind of Christ" we can see "afar off," and accomplish "all things."

COLLEGE CITY, CAL.

Christian Co-operation.

BY H. M.

Co-operation in the salvation of the fallen man and the important work of saving men commenced in the co-operation of the Father, Son, Holy Spirit and angels in Heaven, and from the very commencement each one had his own part to perform in this great work. The Father devised the grand plan, and even the very words to be used in laying down the conditions by which man was to be reconciled to God. The Son does his part by coming to man as the great ambassador, with the very words of the Father as the embassy. As the Son said, "The words which I speak are not mine but the Father's who sent me." The Son did his part by coming to this world to not only deliver to the world the terms of peace, but to manifest God's love to man in its very strongest colors, so as to cause the believers in the Son to love God because God first loved them, and to do for man what man could not do for himself. Angels had their part to do in announcing the birth of the Savior, and conquering the Roman guard around the tomb of the Lord and rolling back the great stone, while the Savior came forth a conqueror of death and threw a bright and glorious light over the dark river of death. The Holy Spirit did his part by causing the Apostles to teach God's word infallibly correct, and to work miracles, to show that what they taught was truly God's word. After the resurrection of the Savior, in giving his world-wide commission to his disciples, he gave to man the preaching of the gospel and would not take it out of the hands of man himself, nor would he allow an angel, not the holy spirit, to do it. When he met Paul to make an apostle of him, Paul was sent to Ananias to learn what to do, and when the Ethiopian was to be converted, the spirit and the angel was sent to the preacher directing Philip how to get in company with the Eunuch so that God would not let even an Ethiopian be saved without the gospel, nor would he allow any being to preach the gospel to man but a man. The same gospel that Paul preached was to be committed to faithful men who were to be able to teach others, also faithful men! O! how important this to the teaching of the same gospel and giving its influence among the people. Now, we are all co-partners with each other, and must co-operate with God in our salvation and the salvation of others. We, above all people, should be more in favor of missionary work, as we know that no Christians are made where the gospel is not preached, and as the gospel of Christ is the power of God unto salvation to all who believe, and as faith comes by hearing the word of God. As God has placed it in our hands to proclaim the pure word of God to a dying world, and to strive to reunite God's people on his word, we

must all do our part. If we do our part God will save us, but he will not do for us what he has commanded us to do. We must do for ourselves and for our fellow-men what God has commanded, us or we are lost. We must all co-operate in sending the pure gospel to man. We must use all our talents and means as the Lord has prospered us.

ON THE BIBLE AS FROM GOD.—Mr. Joseph Cook, in his opening lecture at Boston, Feb. 2nd, after quoting the remark of that eminent German scholar, Oswald, "In this little book is contained the wisdom of the world," uses the following eloquent and stirring words concerning the Bible: "Even if it were impossible to answer the question as to whence the Bible came, it would still be sure of imperishable and colossal honor, simply for what it is. It contains what heals nations and ages. If it be the product of the human faculties and of historical development, it is assuredly, in everything relating to moral and religious truth, their highest product. Scientific theism assures us that natural laws, in matter and mind, are but the fixed and ordinary method of the divine action. If the Bible has been developed under natural laws, it, nevertheless, has come from God, and this in a very special sense, since no other product of equal merit has been developed by the ages. There is a God in conscience; there is a God in history; there is a God in creation. But these three are one, and that one is echoed in the Holy Scriptures so startlingly that the human soul, when brought to the right point, echoes the echo from its deepest and most sacred recesses. There is no other echo of God that the soul of man so echoes. It is as certain that the Bible came from God as that it leads to God. Whether inspired or not, the Bible is certainly the most inspiring book known to man. I have no fear as to the fate of the Bible. In the ages that rise into the clearest and loftiest and most devout thought, the Bible will be in the future, as it has been in the past, the pillar of fire through which God looks and troubles the host of his enemies and takes off their chariot wheels."

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THURSDAY, - - APRIL 11, 1889.

The Most Excellent Way.

There are a great many ways of showing the love that "think-eth no evil," that "is not puffed up," that "suffereth long and is kind." Indeed, it is to be questioned whether there be true love—the essential thing—in the heart of one who is not kind, considerate, and long-suffering, both in word and action, towards others. Brethren excuse themselves from the exercise of gentleness by saying they love the truth, and must contend for it. They love the truth so excessively, are so loyal to God, so sound in their views, so bold and apostolic in calling men back to the old paths, that they cannot stop to exercise the "wishy-washy" (a slanderous word) sentiment of love. No; they are not sentimental. They do not "blubber" nor "slop over," as though a man could not be courteous, gentle, just, fair, manly, bearing the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, meekness, etc., without wishy-washiness and silly sentimentalism. Frozen hearts, selfish hearts, hearts filled with earthly ambition, that are strangers to the graces and power of godliness, have been wont to make their boast of superior soundness, for they have not the substance. They boast of superior knowledge, which is "nothing." They are "puffed up" with pride. By their fruits we may know them to be false prophets. Grapes do not bear thorns, nor figs thistles; neither does a fountain send forth both sweet water and bitter. We are admonished to put away all malice and bitterness and evil-speaking, and study the things that edify. "Love," it is said, edifieth or buildeth up.

How many church-members grow cold, disheartened, and skeptical because those who ought to be teachers and exemplars in the grace of love do not possess it. Opposition, conceit, self-will, like a "sounding brass," may make themselves heard, but love, condescension, sympathy, and mercy are the angels which hold God's family together on earth. And, after all, love can see better than selfishness. Its eye is clearer. It can discern the truth more accurately, obey it more acceptably, teach it more effectually, and it only can win the hearts of men to Christ.

"Why is it," asked one man of another, "that Bro. A—preaches so many sermons and gains so few converts?" The reply was: "He is logical, forcible, earnest, but lacks the power of love for souls. He seems to be looking after his own honor."

Christian union can never be had by any mechanical statement of truth. Love—even the love of Christ—must be dominant. It is by love—not by soundness of views, important as that soundness is; not by knowledge alone, powerful as that knowledge is—by love that all men recognize the disciples of Christ. When we shall have ascended the mountain heights of Christ's excellency to the utmost

limit of our finite powers, the love he bore to sinners—to stumbling, backsliding sinners—will still tower majestically above us. He is the great lover of the souls of men. Love brought Him to Bethany and Calvary, and makes Him our merciful High Priest and Intercessor.

He that would be Christ-like must abide in the Savior's love; and he who abides in that love will reveal that love, even as an orange grove fills the air with its fragrance. A church which breathes the breath of love abides in the power of the Holy Spirit, and wins men to its fold as naturally as the sun in spring time calls forth the flowers and singing birds. Therefore, if you would be a mighty power for God, "keep yourselves in the love of God."

Editorial Notes.

—Received and forwarded to Bro. McLean for Foreign Missions as follows: Gethsemane, \$27.16; Bowling Green, \$18.60; Macedonia, \$10.86.

—A great many little congregational monthlies are published now. The latest is from Bro. J. B. Jones, Los Angeles, California. It is spicy and useful. The judicious use of the printing press helps the preacher in his work.

—A telegram received from Jabez Hall, of Cleveland, Ohio, announces his acceptance of the unanimous call to the Seventh-street Church of Richmond. The brethren who have secured his services, and Bro. Hall as well, are to be congratulated.

—Since the victory of Parnell over the London Times, he is the most popular statesman in England except Gladstone. What a storm he had to encounter. How patiently he labored and waited. At last the howls and hisses of opposition which once were used against him have changed to cheers and storms of applause.

—W. W. Jones, an elder of Gethsemane Church, living ten miles from Richmond, lost his dwelling-house by fire on last Sunday morning. He came all the way to Richmond to hear a sermon on "the true riches," and told us that while his house was burned he rejoiced that he had one beyond the reach of fire.

—Virginia brethren particularly should look upon Bro. P. B. Hall, now on his way as a missionary to Japan, as their especial contribution to Foreign Missions. The going of this young man, so fully consecrated to the Lord's work—going because he loves God and human souls—ought to stir every heart to greater love, greater prayerfulness and liberality.

—So far as we know, Baptists are alone in demanding that people shall believe, be born again, be converted, be saved, before they are admitted into church membership."—*Central Baptists*.

If the Baptist had gone to its esteemed neighbor, the *Christian Evangelist*, it might have learned that the Disciples demand the same in order to church membership.

—The *Dispatch* of this city publishes statistics showing that to thirty-four Richmond churches (one more than half the whole number) 1,297 members have been added since January 1st, and that there are 442 now preparing to join. A deep religious interest is manifest, and the religious people of Richmond have cause to rejoice and to press on in their Christian labors.

—The Union Meeting at Seventh-street Christian church continues with great profit and interest. Ninety-four persons have accepted the gospel invita-

tion. The meeting has been in progress two and a half weeks. L. A. Cutler, E. A. Cole and I. J. Spencer have been working together in the services, with the zealous support of the three congregations of Disciples in the city.

—George Darsie thinks that when a sermon does one good it will not harm the preacher to know it. If the preacher be a sensible man it will encourage him. Sermons are properly estimated not by the eloquence or language of the speaker, but by the gospel essence in them and its application to the needs of various hearers. A really good sermon is always from God, and no minister ought to be vain enough to think that by his own might he has lifted the people up to God.

—Just before communion at Seventh-street Christian Church, Richmond, on last Sunday, word was received by Miss Durvin that her brother Robert Durvin had been killed in a railroad wreck near West Point. It was a severe blow, but she had just recently confessed her faith in Christ and begun to walk in him, which was to her an unspeakable consolation. Her brother was a member of the First Baptist Church. Death is ever at work and no one knows who shall be the next to answer his summons.

—"In a short time, with a good preacher, we will take the lead in that town." So writes a young brother concerning the church in a Western town. Beware, dear brother, of vain boasting. Let us work with Christ while it is day and leave the results to God. Some of our brethren speak of great crowds which attend their preaching, of the "much good seed sown," and how "even standing-room was at a premium" in order to hear their preaching. The natural inference is that the people thought the preaching very entertaining, and that the preacher has a good opinion of his own abilities, or at least wishes others to have.

—The following anecdote is told by Dr. Edward Judson in the *Christian Union*:

"Sir William Napier, while walking in the country, met a little girl, sobbing over a broken bowl. He said that he would give her a sixpence to buy another bowl; but, finding that he had no money in his pocket, he promised to meet her the next day at the same time and same spot. The child went away perfectly happy. Napier found awaiting him at home an invitation to dine the next evening with some friends whom he particularly wished to see. He wrote, however, declining the invitation, with the remark to his daughters, 'I cannot disappoint her; she trusted me so implicitly.' And here is the lesson of this simple incident: 'This very trait in us which makes us reluctant to disappoint a little child, should give us assurance, in approaching our heavenly Father, that he will not break his promises to us. If it were not so, I would have told you,' said Christ, to his disciples, intimating clearly that he was very careful never to arouse expectations which were to end in emptiness."

General News Items.

Last week South Dakota and Minnesota were visited by the worst wind-storms for years. Hundreds of people are without homes and many lives were lost.

—Last Friday night an awful rain and wind-storm visited Virginia, West Virginia and North Carolina. All the outgoing vessels in Virginia waters were compelled to seek harbor, and telegraph wires and poles were blown down on all roads leading into this city. Many accidents are reported. On the York River road Saturday night a bridge was washed away and a train went through, killing two persons and wounding another severely. From all the surrounding coun-

try, come reports of the unroofing of houses and destruction of property. The entire lower portion of Norfolk was inundated, and where lime was stored it took fire. The engines were unable to reach the fires on account of water, and so much property was consumed. Every wharf on Nansemond river was washed away and several persons drowned. Near Yorktown two large schooners loaded with corn and flour were washed high and dry into a cornfield by the high tide. Two men named respectively Marshall and Garth, got into a difficulty in Madison county a few days since, during which Garth was struck on the head with a club, and has since died from his wounds. It appears that Garth's shop was broken into a short while ago and some things stolen. Marshall thought that Garth, by whom he was employed, suspected him of the burglary. He came to the mill, and Garth told him he did not accuse him of stealing, but he would rather he would not come there again. Marshall started to leave, but called to Garth to come to him. They got behind a shed, and there the blow was struck which killed Garth. He leaves a large family.—Cuba has been visited by another earthquake—not very damaging, however.—King John of Abyssinia is dead.—Oklahoma will be opened up on April 21, and many boomers are hiding in the woods waiting for that day. There are twice as many people now on the borders as can be accommodated under the Homestead act in Oklahoma. Many of them represent colonies, and are here as the advance agents. There will be men here representing the colonies from Washington, California, Utah, Colorado, Nebraska, Iowa, Illinois, Indiana, Wisconsin, and Alabama. The colonies number from twenty to five hundred persons. Four hundred cars are said to be held in the yards at Chicago to convey settlers to Oklahoma by the 21st instant, but those on the ground threaten to burn the railroad bridge so that the trains will be delayed until they are settled.—Allard & Sons, of Paris and of No. 304 Fifth avenue, New York, are accused of carrying on smuggling operations on an immense scale, and a quantity of goods have been seized at their warehouses by the Customs officers. Their method, it is charged, was to substitute rich silks and tapestries for hair in stuffing the upholstered parts of antique furniture, and so escape paying duty.

—A special from Lake Maxinkuckee, Ind., says: R. A. Lord, captain of the steamer W. R. McKeon, rowed to the middle of the lake, anchored his boat, and tied a heavy piece of iron to his leg, slashed himself with a razor and jumped overboard in eighty-five feet of water. The body was recovered.—A Pittsburgh, Pa., dispatch says: A movement is on foot, in which it is said all the prominent coke-manufacturers are interested, to reorganize the old coke syndicate. The purpose of the organization is to raise the price of coke to at least \$1.25 per ton and adhere strictly to that figure. When the old syndicate disbanded about a year and a half ago the price was at that time as high as \$2 per ton. Since then the various dealers have been cutting the prices until there is no money in it, some of them selling as low as \$1.15 and \$1.10 per ton. To offset this the Coke-Producers' Association was formed. This, however, only includes the smaller manufacturers, none of the dealers being connected with it, and it has had but little, if any, effect on the market.

—Advice received here from Stanley Falls state that the Arabs who have arrived there report that Henry M. Stanley and Emin Pasha were heard from in February. They were then marching towards Zanzibar, with several thousand men, women and children. They had 6,000 tusks of ivory. The Arabs who brought the news of Stanley and Emin arrived at Stanley Falls in February. They claimed to have seen Stanley several months before that time. Sir Francis De Winton, President of the Emin Bey Relief Committee, doubts the truth of the story concerning Stanley and Emin which was brought to Stanley Falls by the Arabs. Supposing that Stanley reached Emin at Christmas, Sir Francis thinks that the story brought by the Arabs has traveled too quickly to be a fact—

Old Libby Prison is ready for removal to Chicago, and bids are being received for that purpose. It will be rebuilt on the east side of Wabash avenue. It will be surrounded by a high wall. The estimated cost of reconstruction is \$75,000. It is expected to be completed by August.—A terrible crime was committed in Stanley county, N. C., last Thursday night, at the house of Joseph McCarty, where a dance was given and a large number of young men and ladies were gathered to enjoy a country frolic. Some of the young men, as was the custom, began to drink, and soon all had the appearance of a drunken mob. Two young men, John Williams and Thomas Query, who were drinking heavily, began to quarrel about a certain young lady. The quarrel growing heated they left the house, both followed by their friends, and went outside to settle the difficulty. Soon they came to blows. The friends of both parties joined in, and a bloody row ensued. Knives, canes, rocks and revolvers, were freely used, and in a short time blood began to spill. Parties in the house rushed out and succeeded in getting the combatants separated. Only one of them escaped uninjured; all the rest, seven in number, were more or less severely wounded.

The Secret of a Joyous Life.

You may sometimes hear it said of one whose spirit seems perpetually serene and joyous, that he deserves no particular credit for it. "He has a good digestion; or he was born with a bright and buoyant temperament; or he has a sufficiency of this world's comforts." There is just enough truth in this explanation to make it pass with a great many unthinking people. It is true that indigestion is a cause of untold misery; that a mirthful, elastic temperament is the source of a good deal that passes for happiness in this world, and that creature comforts and luxuries may contribute greatly to the enjoyment of life. But, as stating the philosophy of happiness, this off-hand explanation is altogether insufficient and superficial.

Every one knows that happiness and health do not always go together, and happiness and worldly comfort still less frequently. Just as truly does a sunny temperament become sad and sour through frequent adversities. Many a sweet and joyous temper becomes morose and miserable through manifold misfortunes. Mere animal spirits, however exuberant they may be, are easily dissipated when one has to fight a hard and bitter battle for his daily bread. The maiden, who sings so lightly and merrily at the piano, will strike a different key and sing another tune when compelled to exchange the parlor for the kitchen or the nursery—that is, she will if she relies on her natural jubility of temper to support her in this change. How often the blooming, laughing girl becomes the hag and the vixen of later years, simply because she knows no stimulus for life's duties, and no solace for its trials, but such as natural temperament, good health, and comfortable surroundings can give. Deprived of comforts and broken in health, temperament likewise gives way.

Good nature, good health, good things to eat and drink, have something to do in gladdening and sweetening life. But they have not half so much to do with it as we think. He who would drink the bitter cup which experience so often puts to our lips will surely have much bitterness of soul in consequence, unless he learns some higher solace than sound health or sunny temperament. He must have faith in a Heavenly Father's love; he must accept life as a divine discipline; he must learn to endure as seeing Him who is invisible. This is the secret of a happy life, so far, indeed, as life is meant to be happy. It is a joy, not of nature, but of grace; not of animal spirits, but of the Spirit of the living and ever-present Lord, who has promised to be with his true disciples through all the days of life—the darkest no less than the brightest.

In such a joyous faith lived the first followers of our Lord. There is a trumpet-note of joy resounding throughout the New Testament. The records of these early disciples have a jubilant tone, which the reader who listens with

his heart may always hear. The catacombs contain rude but eloquent memorials of these primitive Christians, pursued and persecuted as they were. Forbidden to worship God in their own dwellings or under the open sky, they turned this charnel into a temple and inscribed upon its walls the touching and happy symbols of their faith and hope. "There," says James Martineau, "the evergreen leaf protests in sculptured silence that the winter of the grave cannot touch the saintly soul; the blossoming branch speaks of vernal suns beyond the snows of this chill world; the Good Shepherd shows from His benign looks that the mortal way, so terrible to nature, had become to these Christians as the meadow path between the grassy slopes and beside the still waters."

A Paragraph from the Pulpit.

DEAR PEW:

We have listened to your voice with wrapt attention. Not a word has escaped us, and we are forced to pronounce you a very amiable pew. We appreciate your good attention to our sermons, and are really glad to know that one thought even is remembered, or one precept put into practice. But we feel we are hardly fairly dealt with when we are represented as "looking down on" you from the desk, or "out upon" you from "the study window," or "in upon" you in your parlors" only. You should have remembered that we have not always stood by the desk; but our feet have been blistered with rough cowhide boots, and our hands calloused with axe and mail handle, and the perspiration wiped from our brows with the cotton bandanna.

And even if you do not remember it, we cannot forget it; for only too often we returned from a hard day's work weary and worn—so tired we could scarcely reach the house; and we, even now, often think of you in the same light, and sympathize with you as only those who have passed through such experiences can. And here we have one advantage over you—or you have one advantage over us, we hardly know which—we have passed through your hardships and know just what they are, while you can have no adequate knowledge of ours whatever.

We said we sympathized with you in your hardships. Yet there are many of us who would willingly bear up under the stiffness, and soreness and blisters, and callouses of a hard day at manual labor only for the appetite it brings with it, and the sweet, dreamless sleep that follows. Then you have one day out of seven for recreation; but we have none—many of us. To illustrate: During the three first months of 1889 the writer preached forty-one sermons, gave eleven Bible readings, attended seven funerals, at which he spoke, attended forty-two other meetings in the church, taught each Sunday in the Sunday-school, made 126 calls in the interest of the church, received 221 calls from other parties, performed four marriage ceremonies, and looked after his domestic needs. In order to do this he was compelled to work on an average between fifteen and sixteen hours per day, Sundays included. Verily the *pulpit* is not being borne along "on flowery beds of ease." During this time we took one meal away from home, and was invited to take a second one, but could not do so.

But you say you would be willing to exchange places with us, "if you could prepare and deliver as good sermons as we." Why can't you? Our ability to do this is not a gift, but the result of unyielding perseverance. We well remember our first appearance before an audience. The faces of the people blended into a shapeless conglomerate. Our voice was not ours; our knees smote each other. The carefully prepared talk would not materialize when we wanted it. Our friends (?) urged us not to attempt it again, for we had "no native ability." But we did not yield to embarrassment or entreaty, but against both pushed on until we now feel easy and comfortable before an audience. But often the sermon that seems to flow from our lips as water from a fountain, cost hours of toil, and torturous headaches, and sleepless nights. Now your expression is a desire, and is unrealized because you

were not willing to do the necessary hard work to attain unto it.

Our desire is that the few may understand there is an universal law of equivalents. and the man who pays the full value of any article, material, mental, moral or spiritual, will become its possessor, and no power in hell, on earth, or in heaven can prevent it.

With the greatest esteem and expectation, we await another "interview".

THE PULPIT.
P. S. We have no desire or intention to forsake the desk for the farm, or shop, or store. We would not do it were the work much harder than it is. We love the work. It has become a part of us. We would as soon think of ceasing to eat as of quitting. But we do not work at it because of the ease and comfort it brings, but because we have learned that rest and peace are not for this earth, and because we have learned to love the work.

North Carolina Notes.

BY J. J. HARPER.

The Hookerton congregation will soon place an organ in their church. The funds are secured, and they are arranging to purchase. And the beauty of it is, that the members are all, or nearly all, of one mind concerning it—that is, willing.

Bro. C. W. Howard—and by the way, one of our ablest preachers in this State—is engaged in preaching every Lord's day, having the care of four congregations. I learn that he has fine audiences when the weather is pleasant. He is a firm friend of the MISSIONARY and is anxious to see its circulation larger in this State.

I learn that Bro. J. T. Davis was at Mill Creek on last fourth Sunday, and preached for them, and remained over to attend the Union meeting at Pleasant Union. Bro. N. B. Hood also went down from Dunn, to be present at the meeting. Bro. J. H. Johnson is the preacher in charge, and doubtless was in attendance.

"Around there."—This is rather a funny expression. Doesn't the reader think so? It is as singular as it is amusing, and more so. And when one becomes aware of the spiritual lassitude and crookedness of which the above phrase is but the expression, it is more distressing than singular. "Ar'n't you going around there?" "Around where?" "Why, don't you know? around to the Disciples' Church!" There is more than one town in which similar expressions are heard concerning our places of worship. Are all our places of worship in town "around there" to every one, and more "around there" than are other houses of worship? Doesn't it have in it an ingredient that discounts and belittles our work? It would be just as intelligible and much more euphonious to say, "Are you going to the Christian Church?" or, "I am going to worship with the Disciples."

I think it may often be said in regard to such things, that "an enemy hath done this." And Disciples, without thinking, fall into the habit of using them, and soon they are stereotyped and fixed. No Disciple has any reason for being ashamed of his religious position in the world, nor of our teaching as presented by our ablest expositors. It is an honor to any to wear worthily the name of Christ, and to accept his truth and defend his cause. The way to make any measure respectable and commanding is for those who become identified with it and espouse it to stand square up to it and support it, and endorse it with all the heart in every proper way. The friends of a cause should never cry it down; they should talk it up. Let us show our colors, and stand by them.

Tidewater Virginia Notes.

BY E. B. BAGBY.

Nothing has appeared in the MISSIONARY for some time from the Evangelizing Board of Tidewater District. Though silent, it has not been asleep. By the help of this Board the churches at Newport News and Hampton and those on the Northern Neck have been enabled to have regu-

lar preaching. Assured of help these churches have all gone to work, and the outlook is very hopeful. They expect in a few years to become self-sustaining and doubtless pay back into the treasury more than they have received.

Besides filling their regular appointments, these preachers have their eyes on several places where they intend to plant the cause of apostolic Christianity.

The Board proposes to secure next summer several young men from the Bible College and, with the local preachers, send them forth, two by two, into all the coasts of Eastern Virginia—in other words, to provide for every Moody in the District a Sankey, so that each country church may have a rousing meeting and the destitute places may hear the old Jerusalem gospel in its purity and simplicity.

By the apportionment system more money was received last year for this work than ever before. We hope to do still better this year. Of course every church in the District will send promptly all that the Board asks of you. We don't want to urge you to do that which we know you will certainly do, but how nice it would be, and how happy it would make the Board, and how it would advance the cause of the Master in this part of His vineyard, if all the churches would send each quarter more than the amount asked of them. We all would like to hear the best report at our next convention that we have ever heard. The success of the work depends upon what you do for it now. Don't be afraid to ask for money.

At Smyrna Church, on the first Sunday in March, five collections were taken and the amount raised for Foreign Missions more than doubled any collection ever previously received for the same cause.

Bro. Spencer announced that he would take in a collection at Gethsemane the fifth Sunday in March for Foreign Missions. The people around in the country heard of it and the house was packed, and notwithstanding the fact that they had to listen to a talk on missions from a youthful circuit-rider instead of an eloquent sermon from the editor of a great MISSIONARY WEEKLY, they nevertheless collected more money than ever before.

No more hopeful sign of the future prosperity of our people could be given than the one so apparent—that they are learning to give.

I am now at Gloucester Court-house, where Josiah Ross is being tried for the murder of Hughes. This tragedy, as reported in the papers, shows that we need the influence of the gospel in Eastern Virginia as well as in the Wild West or dark heathendom.

In my next letter I will acknowledge the receipt of the money which has been sent to help build the church at Newport News.

I hope to hear from many more generous brothers and sisters within the next two weeks. Address me at Newport News.

In the Field.

BY H. B. SHERMAN.

The dedication at Lowellville, Ohio, was well attended on the 31st ult., and about five hundred dollars was raised on the debt, leaving about two hundred dollars of a debt to be provided for. There were six additions to the church, some prejudice removed, and some aroused. The spirit of sectarianism was fully manifested, and it was the "old story," of misrepresentation and "truth-cracking."

There are a few choice spirits at Lowellville, and chief among them is Bro. James Erskine, to whom the cause is principally indebted for the beautiful church edifice they now occupy. We closed the meeting on the 2nd, just at the time it should go on, but we sowed some good seed, and possibly some bad, and Bro. Pearce will have to root out the bad and cultivate the good, and the harvest will come by and by.

Just as I crossed the line between Ohio and Pennsylvania I was made aware of the fact that we are having a Prohibition campaign on our hands in Pennsylvania, by a "krank" handing me a prohibition speech. All the way to Pittsburgh the principle talk on the train was on the forthcoming contest. Having an hour or two to wait at Pitts-

burgh, I opened out the speech to see how the battle was raging and the chances for victory on the right side. On looking up from my paper, I looked across the room and saw a small man, with a peculiar turn to his nose and an eye that resembles a hall moon, and hair cut short. He was shaking his head in my direction and snapping his left eye at me. Who was it? Why, it was no less personage than the veritable C. W. Cooper, with Bro. A. M. A. Forshee, both of Columbus, Ohio, who had been at Haverhill and Daley, in Pennsylvania, holding some meetings with some fifteen additions. I was glad to meet "Charley" and learn that he is in splendid health, and ready to go any where and hold good meetings—he always holds good ones. Bro. Forshee was acting as "chaperon" for him.

Next person of note that I came up with was Rev. Beal, D. D., of Johnstown. He is so full of prohibition that he was on his way to Mifflin, to unload. I arrived home at 10 P. M., on the fourth, after an absence of two months, during which time I preached fifty-seven times, delivered two temperance addresses, preached two funerals, and added even sixty persons to the churches.

A letter from Bro. D. M. Kinter says that Bro. A. R. Miller has been engaged to preach for Jackson, Robersburg and Millville churches, in Columbia county, and J. W. McNamara is laboring for Stillwater and Benton churches.

Bro. Jackson, our preacher at Lock Haven, is under the weather; has failed to do his accustomed labor the last two Lord's days. His meeting at Mill Hall greatly strengthened the church at that place and added sixteen to the church.

Bro. J. P. Findley closed his work at Eagleville at the end of his year.

Nebraska News.

BY CHAS. HAZELRIGG.

Under date of March 22, Evangelist Barrow was at Ansley. Bro. Boles is probably at Hastings.

C. B. Lotspeich recently held a meeting at Lanham, which resulted in an organization of thirty members, ten of whom were formerly members elsewhere—three from the Baptists, one from the Methodists, and sixteen by confession and baptism. Six hundred dollars was raised to build a house of worship. Bro. Lotspeich will give a part of his time to the new congregation.

J. Q. Hickman is talking of going to Marquette. This will leave Kinnard without a preacher.

The Sunday-school at Nickerson has been revived and reorganized. I hope they will do good work. This place is Bro. J. A. Garner's home.

Pastor Johnson is holding a protracted meeting for his home congregation, the Walnut Hill Church, Omaha.

The State Board is calling for increased funds. Our evangelists have made an excellent record for the past winter.

Davis Errett, our Sunday-school Evangelist, is holding institutes in the southern part of the State.

The congregation at Beatrice talks of building a new house of worship this season. This is one of the best congregations in the State.

L. H. Humphreys lately closed a meeting at Palmer with eleven additions—seven by baptism, two by statement, and two from the Baptists.

The Beatrice Church has a Y. P. S. C. E. of fifty-two members.

Jessie Wright, of Alliance, a growing town in the northwestern part of the State, is calling for some one to come and hold a meeting.

The churches at Craig and Blair desire to employ a preacher. So writes C. J. Hale, of the former place.

A. Martin, of the First Christian Church, Omaha, has been conducting a series of meetings and lectures at North Bend.

Many of our Nebraska churches are without preachers. Why? Because we haven't the preachers for them.

J. R. Harlin, of Logan, Iowa, held a meeting near Star, Holt county, beginning the third Lord's-day in February. He continued over three Sundays. The result were twenty-seven ad-

ditions—twenty-three by baptism, two by statement, two from the Methodists. As the church had a membership of fifteen, they now have a total of forty-two. Bro. Harlin went from there to Dorsey and held a week's meeting, which resulted in six additions.

Notes From the Field.

VIRGINIA.

WARSAW, March 25th, 1889.—I am just from Phillips, where I preached yesterday, which ends my third month's work. The members are becoming more and more active. The congregations are continually increasing. My work is moving slowly at present, but I am very much gratified at seeing the members take hold. The Ephesus congregation are contemplating enlarging their house, which I trust will be done very soon. I will go to Northumberland county the first of May to establish a mission point down there. We have a few members there who say the outlook is very promising. There is no church in the immediate neighborhood, and much material to be worked up. I hear, also, that the people are inclined toward our people. I have visited two other places besides my regular appointments lately.

P. A. CAVE.

CHARLOTTESVILLE, April 1, 1889.—I filled my regular appointment at Somerset Christian Church, Orange county, on last third Lord's-day, and the brethren raised \$9.40 for Foreign Missions. We also organized a Junior Missionary Society with fifty members. Elected Brethren John P. Kite president; A. L. Clark, vice-president; E. W. Scott, secretary; and J. N. Yawell, treasurer. We succeeded in getting eight after organizing, so we now have fifty-eight. What a powerful influence for good these Junior Missionary Societies are! Yet some church-members oppose them—but some church-members oppose everything. It needs to be said in reference to this Junior Missionary work, that the best people of our churches take hold of it, knowing that the hope of the church and the world is in the young of our land. We must train this generation to be a working people. The primary object of the Junior Missionary Societies is to teach the children to give, make, and second motions, vote and conduct meetings, and learn, while young, to take part in public worship. We can train them to give liberally and to consecrate themselves to the cause of Jesus Christ, and they will be a great help to us in our conventions in the future. I believe in helping the children, for I was once a child, and know how I appreciated help; and they will receive instruction when older ones will not. Somerset is one of the best churches for which I have ever preached. The brethren are prompt and pay in advance.

E. L. WALDROP.

ROANOKE, April 6, 1889.—I reached here with my family on March 26th, and was entertained at the hospitable home of Dr. H. A. Sims till the car containing our goods arrived. We set up house-keeping the twenty-ninth at 329 Fourth Avenue, S. W. We are all pleased with our surroundings. We have a very good church, seating about 300 people, which we purchased from the Methodists. We have arranged this week to begin Monday morning next to put in a baptistery, dressing-rooms, and study, thus enlarging seating capacity by fifty. We will also put on two coats of paint outside during the next ten days, and will start the sisters on new carpet, shades, and some inside improvements at once. We will then have a very neat and comfortable place of worship, and practically no cent of debt. The brethren have a lot paid for, for which they can realize \$3,000, and the lot with church on it cost us \$2,500, so we are on a good financial basis and in a nice church-house. Our audiences last Sunday were large; at night we were packed. There was one addition. Our prospects are very promising. I would be glad if all brethren having friends or relatives here, whom I could interest in our work or enlist for Christ, would write me at once, giving name and residence or some clue by which I can find them. I will be pleased to look up such. I would be pleased to answer enquiries of brethren desiring to locate here. It is a desirable place.

C. S. LUCAS.

THE VIRGINIA BIBLE SOCIETY.—At the late meeting in New Providence Church the following action was taken: "The Synod of Virginia, at the meeting held last year in Norfolk, having cordially endorsed the Bible Society of Virginia, and commended it to the generosity of the churches, fixing the first Sunday in April as the time for an annual collection in all our churches, now earnestly reviews its recommendation, calling upon all its ministers to do what they can to further this great work of circulating the Holy Scriptures throughout the length and breadth of the land." Send money to Mr. T. L. D. Walford, secretary of the Bible Society of Virginia, Richmond, Va.

In view of this action, some of the churches, who make all of their offerings through envelopes, are having an envelope prepared for the Bible Society collection, dated as above suggested, and placed in the pack of envelopes for the coming year. Cannot all do this, and

make this contribution systematically?

Envelopes already prepared and printed will be sent free by mail by the secretary, Mr. T. L. D. Walford, to all who write for them, either for the use suggested above or to distribute through the pews when the collection is taken up for the purpose of increasing the amount, and to prevent its interference with any other contributions of the churches.

CHAS. H. READ, President.

R. P. KERR, Com. of Board of Man'g's.

This card speaks for itself. I request our churches to take up collections on the third Sunday in April for the benefit of the Virginia Bible Society. As a member of the Board of Managers, in some sense I represent our brethren; but if our churches or brethren will not cooperate with the Bible Society, which is undenominational, in the great and good work of circulating the Bible throughout Virginia, I shall feel called upon to resign my position. There are numbers of families in our State who have not the Word of God in their home! The Society depends upon the voluntary contributions of churches and Christians to carry on its work. Don't forget to take up collections on the third Sunday in April, and send either to me or to the secretary, as stated in the card above.

L. A. CUTLER, 812 W. Marshall St., Richmond, Va.

INDIAN TERRITORY.

ATOKA.—Vinita is located on the M. K. & T. R. R., at a railroad crossing. The Frisco Railroad crosses the M. K. & T. at this place. It is one hundred and seventy miles above Atoka (north). There is said to be about 1,200 people here—a thriving Western town. The denominations are very well represented and organized against what they call "Campbellism." In many instances they are very extravagant in their misstatements in regard to our teaching. They are unwilling for us to occupy their houses; but there is a large hall we can rent, and have decided to do so the fifth Lord's-day in June, and hold a meeting two weeks or longer, if we can afford it. We can raise but little to support this meeting, but will do what we can. This interest is the result of the zeal of Sister Hawkins, who is ten miles from this place. As she began the work here, I will ask the women who are helpers in Zion to come to the support of this meeting, let it be much or little. Let each sister who reads this get some help, and contribute of their own ability to the building up of the cause here. Let us make a special effort in the interest of this place, and send it up, by the fifteenth of June, to the writer at Atoka, Indian Territory. We cannot afford to make a failure in this meeting. The amounts sent for this special work will be reported, and the progress of the work. After we get the interest created we hope to be able to assist Bro. Andrew Perry, whom we hope to locate ten miles from here, in the Hawkins Colony, to keep the interest alive. If he does not come we will secure the services of some other good man. There is an opening here, because the people will come out and contend, and that I have always learned to be a good indication. If we can just manage to give the work at this point a good send-off, we will be able to keep the interest up.

R. W. OFFICER.

(Our papers please copy).

NORTH CAROLINA.

UNION MEETING (Old Ford District).—This Union assembled at Oak Grove, Pitt county, N. C., on Saturday, March 30, 1889. The opening sermon was delivered by Eld. Josephus Latham. Conference was organized by electing Eld. J. Latham moderator, and Eld. A. C. Wentz assistant. The minutes of last meeting were read and approved. The roll of churches was then called, and the following responded: Lebanon, Martin county, S. T. Glisson; Robersonville, Martin county, W. W. Andrews, J. H. Grimes, and Levi Carlisle; Christian Chapel, Martin county, McG. Wynn, W. A. Gurganus, and W. R. Woolard; Macedonia, Martin county, J. H. Woolard, J. L. Woolard, and T. S. Holliday; Oak Grove, Pitt county, John W. Page and J. J. Rawls; Union Chapel, Beaufort county, W. R. Tetterton—mission fund, \$4.10; Old Ford, Beaufort county, W. U. Leggett, Charles Cherry, and W. H. Stancil—mission fund, \$2. On motion, W. H. Wilson was admitted as a delegate in place of J. N. Page. The moderator then proceeded to appoint the following committees: On preaching, J. J. Rawls, W. W. Andrews, and W. H. Wilson; on finance, J. H. Woolard, J. H. Grimes, and W. U. Leggett; on Sunday-schools, W. H. Stancil, Charles Cherry, and W. R. Tetterton. The committee on preaching reported Eld. A. C. Wentz to preach to-night, and Eld. J. Latham tomorrow at 11 o'clock.

On motion, the next Union Meeting was appointed to be held at Macedonia, Martin county, commencing on Saturday before the fifth Lord's-day in June. On motion, Eld. D. R. Davis was appointed to preach the opening sermon, and Eld. J. Latham his alternate. On motion, the churches composing this Union Meeting are requested to take up a collection in the month of June for the benefit of the Williamston Mission, and also that the preachers urge the same upon their respective congregations. On motion, conference adjourned till to-

morrow morning at half-past nine o'clock.

Conference met as per adjournment. On motion, it was ordered that a committee of three be appointed to prepare a programme for the next Union Meeting. Committee: W. H. Stancil, A. C. Wentz, and A. B. Congleton. On motion, the following resolution was adopted:

"That each church in this Union Meeting District be earnestly requested to send a liberal contribution to every Union Meeting, and that the preachers for each church be put in charge of their work."

The Evangelizing Committee made the following report: Since our last Union we have received for the Williamston Mission the following: Lebanon, cash and subscription, \$30; Robersonville, 33.25; Robersonville (lumber), 60; Williamston (subscription), 78.30; cash on hand, 28.91; Macedonia (lumber), 70; J. J. Rawls (subscription), 10.

We further recommend that every church take up a collection and subscription for the building of a church-house in Williamston, and the proceeds turned over to the clerk. J. J. RAWLS, Ch'm.

On motion, conference adjourned to meet at the time and place appointed.

After an intermission of twenty minutes the congregation re-assembled, and, as is the usual custom, a collection was taken up which amounted to \$6.68.

J. LATHAM, Moderator.

A. B. CONGLETON, Clerk.

TEXAS.

CORSICANA.—Here we have a population of 10,000; but only a small congregation of Disciples. I moved here some eighteen months ago. During last August we made a call for all the willing workers to meet us in the Y. M. C. A. Hall. The result was, over twenty of us obligated ourselves to go to work with the understanding that I would preach for the little band every Lord's-day. Soon after Bro. Poe, of Longview, came and preached eleven days and left us with a membership of sixty-five. We continue in our rented hall. I am still doing missionary work for the new congregation, and our efforts are being blessed by a steady increase to our membership.

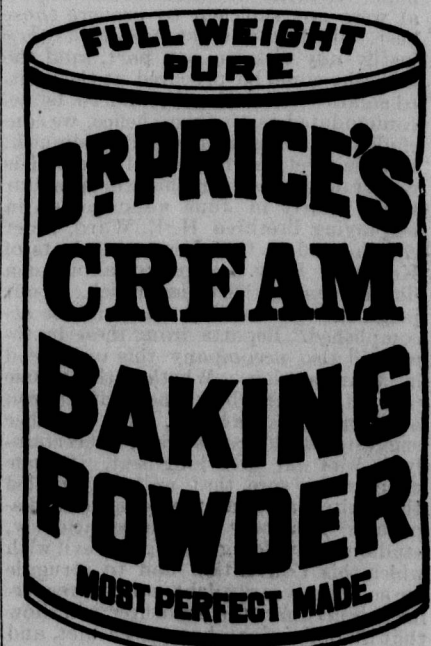
T. F. DRISKILL.

TEXAS NOTES.—Here at the greatly celebrated watering place and summer resort, Lampasas Springs, we have a very comfortable stone church-house and about one hundred members. Brethren A. J. Bush, our State Evangelist, and J. H. Rosecrans, our Sunday-school State Evangelist, held a meeting from the 13th of January to 3d of February, inclusive. Had crowded houses from beginning to close. Twenty-seven additions. About fifty of the members now attend our Wednesday night prayer-meetings; good audiences on Sunday. The writer is the regular preacher. The cause is moving on in Texas as never before. Bro. Bush is a good worker and is organizing the brethren in districts and encouraging the brethren to support evangelistic work. There are now perhaps twenty brethren thus kept at work in different parts of the State. Brother Hallam is at Belton, and doing a good and acceptable work there; Brother Higbee is at Waco; Brother Toof at Dallas; Brother Sweeney at Taylor. In July next there will be a District Meeting with the church of this city, and we are already looking forward to the time with pleasing anticipation. This district is composed of the counties of Lampasas, Bell, McLennan, and Williamson, and we ought to keep at least four evangelists in this inviting field.

I am delighted with the MISSIONARY, and always read it eagerly—especially "Notes from the field" and "Friends in Council."

Bro. W. K. Homan is editor of our State paper, the *Christian Courier*, and he does his work well, and the paper is rapidly increasing in circulation and influence. His motto is, "All Texas for Christ."

J. A. ABNEY.



In writing to Advertisers please mention the Missionary Weekly.

Tidewater District Convention.

MINUTES OF ANNUAL MEETING, HELD AT WEST POINT, VA., AUGUST 15-17, '88.

Representatives were present from the following churches: Antioch, Corinth, Gethsemane, Grafton, Hampton, Jerusalem, Lebanon (Warwick), Norfolk, Olive Branch, Philippi, Seventh-street, Marshall-street, Third Church, Rappahannock, Smyrna, Slash, Westville, West Point, and Olivet.

WEDNESDAY—MORNING SESSION.

This being the day set apart for the consideration of Sunday-school work, the Convention was called to order by Bro. A. F. Bagby, chairman, who, after a few moments spent in worship, presented the following report of the Sunday-school Board:

To the Sunday-school Association of Tidewater District:

Your Board begs leave to report that in compliance with a resolution passed at your last Convention, we turned over to the Evangelizing Board all funds at our command, and for work done in the district we can only refer you to the report of that Board, which we hope may prove entirely satisfactory. Our treasurer will report the amounts received since our last Convention. Your Board would respectfully recommend that at our next Convention the Sunday-school of the church to which the Convention may be carried will, in addition to usual exercises of the first day of the Convention, arrange a programme for Sunday-school exercises that may be both profitable and entertaining to the Convention, and if practical to unite with adjacent schools in arrangement for these exercises, thereby enlisting the interest of as many children in the district as possible.

A. F. BAGBY, Chm.,
THOS. CLEMMITT, Jr.,
T. M. HUNDLEY.

The committee on order of business presented a report, which was adopted. Bro. H. E. Ward opened the discussion of the "Uses and Abuses of Sunday-school Helps," and was followed by Bros. Cole, Fox, and Cave. Adjourned till 2:30 P. M.

AFTERNOON SESSION.

After opening services, the Convention heard an address from Bro. H. Minnick. The treasurer, Bro. T. M. Hundley, reported \$5.40 on hand. An extract from the minutes of the last Convention was read, authorizing the appropriation of the funds to the Evangelizing Board. Bro. Cave moved that the money on hand, and all raised during the year, be expended on some one missionary point in the district, in accordance with the judgment of the Evangelizing Board. Two amendments were offered to this motion, but after discussion they were withdrawn and the original motion carried. Bro. Roane moved that pledges be taken from the schools for this object. Carried—and responded to as follows: Third Church, \$10; West Point, 15; Smyrna, 15; Slash, 10.

Bro. Cole moved that a "Children's Day Collection," with appropriate exercises, be taken up on the first Sunday in April for this object. Carried. The following officers were elected for the coming year: Chairman, E. A. Cole; Secretary, Thos. Clemmitt, Jr.; Treasurer, C. W. Coleman. Adjourned.

THURSDAY—MORNING SESSION.

The Convention was called to order by the moderator, Bro. G. T. Garnett. After devotional services, the order of business suggested by the Evangelizing Board was taken up. The officers of the previous year were unanimously re-elected. The reports of the Evangelizing Board and of the Evangelists were presented as follows:

To the Tidewater Co-operation:

DEAR BRETHREN,—
Twelve months ago you appointed the undersigned your Evangelizing Board. Having accepted that appointment, and proceeded to discharge the duties thereof, it becomes necessary to render an account of our stewardship. As soon as possible after our appointment we met, consulted, and concluded that we knew of no preacher that we could not procure, suitable for the work, or that would likely be acceptable to the brotherhood. During the fall and winter we corresponded with several, but secured none. In brief, the means at our disposal were not sufficient to procure those best suited and most acceptable, nor justify any risk on our part, and the men who could be procured at the limited salaries we could pay, had to be accommodated as to time; hence, we concluded an arrangement with Bro. Minnick, to take effect on the first of April. His report accompanying this will speak for itself. Early in June we succeeded in employing Brethren H. E. Ward, Peter Anselme, and H. C. Garrison, students of Kentucky Bible College, to labor for a limited time in localities which, in our judgment, the most good could be accomplished. Reports from these brethren will also accompany this or be read in your hearing. Whether the course pursued was the best one, neither you nor your Board can say, since no other suggested itself or was tried; but certainly it was our best judgment. Of one thing we are sure, that we have handled the limited amount placed at our disposal economically and conscientiously, studiously avoiding that great evil with which this Convention had to struggle for so many years—debt; and in rendering our account, the treasurer will show that all obligations have been met, and we place at the disposal of your next Board about \$100. Trusting that we have been the humble instruments in your hands of placing and sustaining a few laborers in the Master's vineyard, though but for a limited time, and that the Lord has, and will continue, to crown their labors with success, we render this simple report of our work, praying the blessing of God upon, and the harmony of the brotherhood in any effort we may make or plan we may adopt for our future

work. The wise, thoughtful, and experienced among us, have, for years past, questioned whether the results of our evangelizing work have been commensurate with the time, labor, and means expended; or whether, strictly speaking, we are doing, or can successfully do, evangelistic work under the plan we are pursuing? We will not attempt here to answer these questions, but will wait the discussion that must follow, and that we earnestly invite attention to the following change which we recommend in our plan of operations:

1. We recommend that you appoint an Evangelizing Board as you do now.
2. That the Convention empower its Board to assist weak churches in forming convenient circuits, or concentrate their efforts and funds at such point or points as in their judgment will produce the greatest and best results.

Respectfully,

WM. H. CLEMMITT,
THOS. B. HENLEY,
J. L. HILL.

The evangelist began his labors for the Board the first of April and concluded August 15th, 1888. Almost seven months had elapsed before the evangelist began his work; hence what was to be accomplished must be performed quickly. The limited time compelled the visits to the different churches to be brief. The shortness of the time, the season of the year, the condition of the churches, partially explain why the results are so small. Places visited and when:

1. West Point, April 7th to 13th. Held a week's meeting here. Congregation in good working order, but were sad over the loss of Bro. Brandt, their preacher.
2. Richmond, April 13th to 21st. Was with Marshall-street Church and Seventh-street.

3. Hopewell, April 21st to 28th. This church is small, poor, and has one sermon once a month. Spent nearly a week with this congregation.

4. Bowling Green, April 28th to May 5th. Church in good working order.

5. Emmaus, May 5th to 12th and July 29th. This church is small and poor.

6. Lebanon, May 12th to 19th. This church is very small, but meeting every Lord's-day. It had no preacher then, but now has one once a month.

7. Corinth, May 19th to 28th. This church had just remodeled their house of worship; church is hard at work. E. L. Waldrop preaches for them once a month.

8. Gethsemane, May 27th. Spent part of Lord's-day with this the best church in the country thus far visited. Dr. Williams is their preacher.

9. Olive Branch, June 8th to 9th. Held a week's meeting. Had good attendance, and two immersions. This church has no preacher and wants one.

10. Lebanon, June 9th to 16th. Held a week's meeting here. House needs repairing; no preacher.

11. Grafton, June 16th to 23d. Held a week's meeting here. Found them trying to revise their church book; had good attendance; no preacher, and wanting one; Grafton, Lebanon, and Olive Branch should combine with each other and secure a preacher.

12. Newport News, June 23d to 29th. Have no house of worship here. There are about twenty-five members, and are well organized; held a week's meeting here; this is an important mission point and should be assisted by the Board.
13. Hampton, June 29th to July 5th. No house of worship; no organization and no preacher in this place. Hampton is a very important place and should combine with Newport News. Held nearly a week's meeting here.

14. Norfolk, July 5th to 10th. No preacher here, but met every Lord's-day. The church is blessed with good, efficient elders.

15. Westville, July 10th to 17th. This is a good church; had just had a good preacher, and well organized, but had no preacher, and desired to secure one.
16. Slash, July 20th to August 4th, expiring July 29th. No preacher; no house they can call their own; an earnest working church; held a two weeks' meeting, with thirteen additions—eleven by immersion, two restored.

17. Independence, August 5th. Small church, but working well and in good condition. Bro. Perry is their preacher.

SUMMARY OF WORK.

Time in the field, four and one-half months; churches visited, seventeen; sermons preached, seventy-eight; number of additions, fifteen.

Very truly your servant,

HARRY MINNICK.

P. S.—18. Ashland. No house here completed, but one begun; an important point; should concentrate here.

19. Third Church, Richmond. H. M.

To the Christian Churches of Tidewater in Convention Assembled:

DEAR BRETHREN:—

With the third Lord's-day in June, we began our labors as your evangelists. Since then we have been in constant service, striving mainly to build up the weak places in Zion and endeavoring to trim their lights so that they may be glorified with refreshing showers of divine grace. We regret that our labors have not been blessed as we desired. Whether this was our inability or some other cause, we leave for those among whom we labored to decide. The third Lord's-day in June was spent at Smyrna. Evening services were held during the week, at which six sermons were preached. The fourth Lord's-day we were at Rappahannock, and continued the meeting at evening up to Thursday of that week. Preached five sermons. Both of these churches are under the pastoral care of our highly esteemed and efficient brother, W. J. Cooke, whose energy and ability have not been withheld. We visited Laurel Brook, at Warsaw, Richmond county, the first Lord's-day in July and continued evening services through the week to the next Lord's-day. Their house was out of repairs, consequently they have had no regular services for the last seven or eight years. The Methodist brethren kindly offered us their house and assisted us greatly in our work. The Christian Church there numbers thirteen, who are strong in the faith and are anxious for the upbuilding of the cause in their neglected section. We recommend that the house be either repaired or sold at once. We next visited Ephesus, Westmoreland county, the second, third, and fifth Lord's-days in July. Preached two sermons on each Lord's-day, and eleven during the first and second week at the evening services. Three were added by baptism. This church has sustained losses in her membership by death and removals. They meet regularly and have a fair membership. The

third and fourth Lord's-days in July and second in August we were at Philippi, Middleburg. Held evening services; preached seventeen sermons; four were added to the saved, making a total of seven as the visible results of our summer's work. This is one of the best fields we have. The outlook is good. They have a neat house which is not yet completed, but we hope will soon be. They have a small, but live and co-operative membership. The cry from the last three named churches is, "We need and must have a preacher." With a wide-awake preacher among them for one year astonishing results would be seen. Assist them in getting a preacher, and in a year or two the Convention will be invited to Philippi or the Northern Neck, and you can then see for yourselves. The first and second Lord's-days were spent at Hampton. Bro. Ward will give a report of the work at this place, as I had other appointments and could not be with him there. September 1st closes our work as your evangelists. Thanking the brethren and sisters for the ready co-operation we have received, and praying that we may all assemble in the Convention which is to convene in the city of the New Jerusalem,

We remain yours fraternally,
H. E. WARD,
PETER ANSELME.

Bro. E. B. Bagby submitted a verbal report. The treasurer of the Evangelizing Fund presented his report, which was referred to an auditing committee, and was subsequently reported correct and adopted.

TREASURER'S REPORT TIDEWATER EVANGELIZING BOARD, FOR YEAR ENDING AUGUST 15, 1888:

CHURCHES.	Am't	Unpaid.	Paid.
Ashland.....	6 00		\$ 6 00
Antioch.....	6 00	4 00	2 00
Barhamville.....	15 00	5 00	10 00
Corinth.....	18 00		18 00
Ephesus.....	18 00	8 00	10 00
Emmaus.....	18 00		18 00
Gethsemane.....	12 00		12 00
Grafton.....	9 00		9 00
Hampton.....	12 00	12 00	
Hopewell.....	18 00	10 29	7 71
Independence.....	9 00		9 00
Jerusalem.....	12 00	3 00	9 00
Lebanon.....	12 00		12 00
Lebanon (Warwick).....	6 00		6 00
Newport News.....	24 00		24 00
Olive Branch.....	24 00		24 00
Philippi.....	12 00	2 00	10 00
Seventh-street.....	18 00		18 00
Slash.....	18 00		18 00
Slash.....	24 00		24 00
Smyrna.....	18 00		18 00
West Point.....	10 00		10 00
Westville.....	24 00		24 00
West Point.....	6 00		6 00
From J. T. T. H., late Tr.	421 00	44 29	\$415 96
			53 09
			122 45
Totals.....			\$591 53

DISBURSEMENTS.	Am't
Paid J. L. Hill & Co., Printing, etc.....	\$ 2 00
for stamps for treasurer.....	75
" J. L. Hill & Co., printing, etc.....	1 00
" Atlantic Missionary, " minutes.....	1 00
" J. L. Hill & Co., printing.....	5 25
stamps and envelopes for treasurer.....	2 00
H. Minnick on acct. as evangelist.....	105 00
H. Minnick, in full, evangelist, for.....	5 00
H. E. Ward.....	100 00
H. C. Garrison, full.....	30 00
J. L. Hill & Co., printing, etc.....	5 00
H. Minnick, in full, evangelist, for.....	95 00
Board for H. Minnick at Westville.....	102 98
Balance.....	\$591 53
Total.....	\$102 98
By Balance in hands of treasurer.....	\$102 98
	J. L. HILL.

Adjourned till afternoon.

AFTERNOON SESSION.

The Convention re-elected the same Evangelizing Board, consisting of Bros. W. H. Clemmitt, T. B. Henley, and J. L. Hill. On motion, the roll of churches was called, and the following pledges made to the Evangelizing Fund: Antioch, two collections; Corinth, \$24; Gethsemane, 54; Grafton, 24; Hampton, 15; Jerusalem, 20; Lebanon (Warwick), 18; Norfolk, 24; Olive Branch, 30; Philippi, 10; Seventh-street, 60; Marshall-street, 24; Third Church, 24; Rappahannock, 24; Slash, 24; Westville, 24; West Point, 18; Olivet, 6; Vaiden (paid), 5; F. T. Sutton (paid), 5; J. L. Wharton (paid), 5.

Bro. G. T. Garnett presented a verbal report for the Church-Building Fund, showing \$33.75 on hand, and urging that this important work be pushed more vigorously in the future. Bro. Cooke moved that a building committee of two members be appointed, who shall take special charge of the work. Carried, and Bros. G. T. Garnett and W. R. Roane appointed. Addresses were then made by Bros. Hill, Minnick, Ward, Tenny, and Duval, presenting the claims of Ashland, Hampton, and Newport News for assistance from the Evangelizing Board.

FRIDAY—MORNING SESSION.

After opening exercises and preaching by Bro. Perry, the chairman of the Educational Board (also acting treasurer) presented his report, as follows:

To the Convention of Disciples of Tidewater District, Va.:

DEAR BRETHREN:—
It is with pleasure that your Board reports three young brethren assisted in their education during the past year. Bro. Peter Anselme has been at the Kentucky University, Bro. R. A. Cutler at Richmond College, and Bro. Sterling Taylor at Danvers, Va., under the tutelage of Bro. J. T. T. H. Underly, all of whom we believe have made satisfactory progress in their studies, and we hope in the near future to turn at least two of them over to you fully equipped for the work of spreading the gospel. In the absence of our treasurer, we beg to submit the following, which we believe embraces all receipts and disbursements for the last fiscal year:

Aug. 1887. By balance on hand.....	\$ 9 00
Feb. 28, 1888. By cash of W. C. Wade.....	5 00
By collections at last Convention.....	83 00
" cash of J. B. Cary.....	5 00
" Geo. Whitaker.....	5 00
" T. B. Henley.....	5 00
" E. B. Bagby.....	50 00
" W. J. Cooke.....	1 50
" F. R. Anderson.....	5 00
Seventh-street Christian Church, 12 35	
" B. P. Thuley.....	5 00
" Fred B. Power.....	10 00
" Jerusalem Church.....	1 50
" Lebanon (Warwick).....	5 00
" Barhamville, \$5; W. Point, \$5.....	10 00
" Rappahannock.....	5 00
" W. J. Cooke.....	5 00
" Mrs. A. T. Mooklar.....	1 00
" Smyrna, \$10; Grafton, \$5.....	15 00
" W. J. Cooke.....	10 00
" Mrs. L. E. Gaddy.....	85
Total.....	\$281 28

By amount brought forward:	
To cash loaned Peter Anselme.....	\$130 00
" " paid "Missionary" (for card).....	1 00
" " loaned Sterling Taylor.....	25 00
" " Robert L. Cutler.....	13 00
Balance in treasury.....	180 00
	112 28
Total.....	\$281 28

A. F. BAGBY, Chm.

The report was referred to an auditing committee, who subsequently reported it correct, when it was adopted. The Convention then heard an address on Ministerial Education from Bro. E. B. Bagby, after which pledges were taken as follows: E. B. Bagby, \$25; F. D. Power, 10; T. B. Henley, 10; J. L. Hill, 5; A. C. Grubbs (paid), 10; W. H. Clemmitt (paid), 5; C. W. Coleman, 10; J. S. De-farges, 5; W. J. Peyton, 5; W. J. Cooke, 5; Miss Mary Tyler (paid), 1; Miss Rosa Lipscomb, 2.50; Martin Slaughter (paid), 2.50; R. A. Campbell (paid), 5; Mrs. B. H. Walker (paid), 1; W. H. Walker (paid), 1; Mrs. Hudgins (paid), 1; Mrs. R. S. Dew, 1; Mrs. Robinette Henley (paid), 50 cents; W. F. Fox, 5; E. C. Haskins, 1; L. G. Walker, 50 cents; W. R. Roane, 2; J. A. Lipscomb, 2.50; J. B. Martin, 5; Wm. Dew, 5; Mrs. T. B. Henley, 1; Miss Bettie Henley, 1; Miss M. Lou Henley, 2; Mrs. W. F. Fox, 5; Corinth, 10; Jerusalem, 5; Lebanon, 8; West Point, 10; Smyrna, 10. Amount pledged, 178.50; cash collection 22.46. Total, \$200.96.

The following churches agreed to take up a special collection for this object: Antioch, Norfolk, Seventh-street, Marshall-street, Third Church, Rappahannock, Slash, Westville, and Hampton.

Bro. B. H. Walker offered the following resolution, which was laid on the table for future action:

Resolved, That a committee of three be appointed to write a history of the Educational Board of Tidewater District from its inception, giving as far as possible every information as to money received and how expended, that may be of interest to the brotherhood of the district.

Second, That the Educational Board be instructed to pay any expenses attending this work.

Bro. J. W. Williams made a motion to instruct the Educational Board to require all young men hereafter asking its assistance to enter the University of Virginia and continue there until they take the A. M. degree. Sundry amendments to this motion were made, and pending the discussion, the Convention adjourned to 3 P. M.

AFTERNOON SESSION.

At the request of the Convention, Bro. Williams stated his motion in writing, as follows:

Resolved, First, That this Convention instruct the Educational Board to send our young men to the University of Virginia, or some institution preparatory thereto.

Second, That these young men aim to take the degree of A. M. if possible.

Third, That this arrangement shall not interfere with any agreement, now existing between our students and other colleges, for the present session.

Fourth, That these young men shall execute their bonds to the Board without security, to be redeemed within six years, should Providence enable them.

Fifth, That said Board shall use every caution in aiding such young men as are physically and mentally able to undergo this university course.

After discussion, the matter was laid over until our next Convention. Grafton church was selected as the next place of meeting, and the Evangelizing Board was authorized to appoint the time, to the best advantage, with reference to the meeting of our other District Conventions. A vote of thanks was passed to our brethren and sisters of West Point for their generous hospitality and to the Baptist and Methodist churches for courtesies extended.

G. T. GARNETT, Chm.

THOS. CLEMMITT, Jr., Sec'y.

STATISTICAL TABLE.

CHURCHES.	Mem.	Total Cont'n.	Per Cap.	S. S.
Antioch.....	178	\$ 569 97	3 04	74
Corinth.....	136	442 53	3 24	92
Emmaus.....	70	281 00	4 01	31
Ephesus.....	122	235 50	1 93	75
Gethsemane.....	228	529 57	2 33	158
Grafton.....	116	121 65	1 05	39
Hampton.....	27	89 49	3 32	12
Holy Grove.....	53	100 00	1 88	30
Jerusalem.....	80	254 44	3 18	31
Lebanon, (W.).....	79	42 00	53	55
Marshall-street.....	240	1,852 45	7 72	200
Norfolk.....	96	1,402 21	14 51	71
Olive Branch.....	117	234 89	2 00	70
Olivet.....	18	52 50	2 92	9
Philippi.....	42	127 72	3 04	59
Rappahannock.....	200	475 46	2 37	49
Seventh-street.....	616	6,305 50	10 23	458
Third Church.....	217	1,071 43	4 93	230
Slash.....	156	53 30	34	718
Smyrna.....	208	285 94	1 08	138
West Point.....	84	1,353 00	16 10	72
Westville.....	165	374 00	2 22	37
Totals.....	3,285	\$16,011 65	414	2140
Totals last year.....	3,176	\$10,210 46	34	1825

The Convention failed to order the publication of its minutes, and the secretary did not feel authorized to do so without order. A few days ago their publication was ordered by the moderator.

Difficult People.

BY MARGARET E. SANGSTER.

Certain moral qualities are very much to be desired, if we are to be easy to live with, amiable, gentle; agreeable comrades, in short, on the road of life. One of these is selfishness, a habit of thinking first of others, and second of ourselves; a sweet willingness to abate our own

rights if they interfere with the comfort of our neighbors. Patience is another estimable attribute; self-control another.

I overheard Louisa talking with Annie one day, not long ago, and she remarked, evidently as a matter of course, "I have the family infirmity of an uncertain temper. We Browns are all noted for our impulsiveness. We fly up in a moment; but, then, we get over it quickly, and never bear malice." It happened that a little while after, in a public conveyance, a gentleman conversing with his friend, gave utterance to a similar sentiment, "I have a long memory for injuries. I can carry a stone in my pocket seven years, and send it whizzing home at last to the weak spot in my antagonist's armor."

In both cases, the amazing thing, considered from a Christian standpoint, was the complacency of the individuals who were actually boasting of a defect. It was very much as though some unfortunately short-sighted person should plume himself on exclusiveness, because he could not see everybody at long range; or a cripple should declare his lameness a mark of distinction. Not to control one's impetuosity of anger; not to be able to pardon an offense, are signs of ingrained weakness of character, and should make one ashamed rather than conceited. Ill-tempered people are difficult people.

But worse still are those crusty souls who deem themselves affronted, when nothing is further from the intention of their friends than a wound to their vanity. *Amour propre*, as the French have it, is in some very easily hurt. What a world of misery and wretchedness would be spared if nobody were ever on the lookout for slights. They who are fancying a lurking innuendo, or veiled insinuation in every innocent speech, are far from pleasant companions to themselves, or to those whom they meet socially. And when one is not on good terms with himself, he is very sure to be difficult.

I was describing a certain household, not long since, in the hearing of a clergyman, whose good sense I hold in honor. "It would be such a happy home," I said, "if Mr. — were not such a bear that his wife and children are forever in fear of stirring him up. He is a Chaistian," I added, and got no farther, for my friend interrupted me with: "Humph! I am in some doubt. A Christian should not conduct himself so that he keeps the domestic atmosphere at boiling point, nor habitually act as a check on the gayety of his dearest on earth. I'm afraid the man needs to be re-converted."

Now, boys and girls, we older ones are apt to be rather set in our ways, and it is hard for us to reform if we have acquired bad habits. The petrification will break rather than bend, but there was a time when it was soft and pliant. That pliant time is yours. You can make yourselves what you will, under God. You know what discipline does for the soldiers—how it transforms the raw recruit into the marvel of precision and grace. Try what discipline will do for you, and when you are in danger of being less than noble, sincere and gracious, hold yourselves well in hand. Prayer and pains will keep any one from being difficult.

The Family Circle.

Our American Rose.

Rose belongs to a class of American girls that may be seen any day on our streets and in society. She is pretty; no one can deny her that claim. She asserts it boldly in every conscious pose of her wasp-like waist, her tightly shod feet, her tossing, coquettish head.

Compared with a stout German *madchen*, a heavily built English girl, or a French *jeune fille*, she is like a delicate bit of porcelain beside vessels of clay. She asserts herself wherever she is in a way startling to old-fashioned women.

She enters a street-car talking shrilly to her companions, hangs on the strap staring contemptuously at the men who keep their seats; she sits foremost in a box at the theatre, dressed as for a ball, for the inspection of every ruffianly fellow who pays for a ticket; she crowds with her over-dressed comrades the platforms of country stations or the summer hotels; everywhere on the same chase for admiration, and greedy of notoriety.

Sometimes, if she be a poor girl, she goes into a shop and stands behind the counter, ready for a flirtation with any man, or for an insolent reply to any woman. She has, whether rich or poor, a rich vocabulary of slang. Whenever she uses a phrase of this dialect, she feels that she has been witty and brilliant, and looks around for applause.

It is difficult to believe Rose innocent of vice; but she is, in truth, only ignorant and immodest.

It is difficult, too, to discover any possible place where she can be of use in the world. She has lost the simple, lovable virtues which would make her the domestic wife and mother, and she has neither talent nor education to become a business woman.

She is not the precious flower which men tenderly gather and wear in their bosoms, nor, to do her justice, is she the poisonous, virulent plant that destroys and kills. She fills the place among women that the coarse gutter-weed does among plants; it is born only to be trampled down into the common highway, and to remind the passer-by that, with different chances, it, too, might have been beautiful and pure.

What chance now could restore this gaudy, rank growth of womanhood to delicacy and purity?

The answer from every mouth would be, "A wise, tender mother could do it."

But did Rose ever have a mother? If so, where has she hidden herself in all these years?

How He Succeeded.

"I'm going to be a rich man!" "That's an easy thing to say, Tom. I've heard other people say so; but how are you going to do it?"

"I'm going to keep a sharp lookout until I find a good place, and then make myself so useful the firm can't do without me."

He did. In ten years from that time he was a partner in one of the largest mercantile establishments in Boston. But I must tell you of his early life.

He desired to have a college education, and afterward to study law. Having no money, but some ability as a violinist, he obtained a position in a theatre orchestra, where he played every evening during the college term, and in vacation furnished music at summer hotels.

As he was a student in the true sense of that word, his sleep was confined to the wee small hours. His constitution was not equal to the strain. In the beginning of his junior year he had nervous prostration, and was threatened with softening of the brain. Obligated to give up for that year, he returned the next, hoping to make up back lessons and finish with his class.

Again he broke down. Going then to his home in a country village, he made shoes, worked on a farm and at whatever else presented itself for four years, studying the latter part of the time, after which he returned to college, was examined, and received his diploma.

Being, however, in no condition for further study, he was obliged to relinquish his cherished plan of becoming a lawyer, and turned his attention to active business.

When he made the remark at the beginning of this article, he was on his way to Boston. Not wishing to call upon friends for help, he inquired in one store after another if a clerk was wanted, but was continually answered in the negative. Finally, entering an establishment which impressed him more favorably than any of the others, and receiving the usual answer, he said, with his accustomed courtesy:

"Will you allow me, sir, to come here for a week, without any pay, and busy myself with what I can find to do?"

This novel proposition was pleasantly agreed to. At the end of the week he received five dollars and a request to remain. Each week his salary, duties, and privileges increased, until within the time before stated he had reached the summit.

This is not a fancy sketch. The subject of it is still a young man, and may be seen any day on the streets of Boston or in his delightful suburban home.

"Seest thou a man diligent in business? He shall stand before kings."—*Christian Union*.

Patrick Henry's Death.

In an age when it was fashionable to avow skeptical sentiments, Patrick Henry was always ready to defend the Christian faith. A member of the Episcopal Church, according to his latest biographer, Professor Tyler, he not infrequently received the communion. On such occasions his habit was to fast until he had been at the Lord's Table, and then to spend the day in retirement.

One hour at the close of the day he spent in private prayer and meditation, and during it no one was suffered to intrude upon his privacy.

While he was Governor of Virginia, he was so alarmed at the spread of infidel sentiments among the young men of the State that he printed, at his own expense, an edition of Soame Jenyns' *View of the Internal Evidence of Christian Religion*, and an edition of Butler's *Analogy*.

When he met a young man of skeptical tendencies he would give him one of these books. Doubtless the fact that the book was presented by the Governor of his State secured it an attention from the young Virginian which he might not have paid had it been distributed by a more humble colporteur.

Patrick Henry wrote out an elaborate answer to Paine's *Age of Reason*, but, being impressed by the replies to Paine then appearing in England, he directed his wife, shortly before his death, to destroy the manuscript, which she did.

In his last will, written by his own hand, he concluded thus: "This is all the inheritance I can give to my dear family. The religion of Christ can give them one which will make them rich indeed."

On June 6th, 1799, his kindred being sent for, found him sitting in a large, old-fashioned arm-chair. He was dying from an incurable internal disease.

His physician, Dr. Cabell, was about to administer a preparation of mercury. Taking the vial in his hand, the dying man said: "I suppose, doctor, this is your last resort?"

"I am sorry to say, Governor, that it is," replied the doctor. "Acute inflammation of the intestine has already taken place; and unless it is removed, mortification will ensue if it has not already commenced, which I fear."

"What will be the effect of this medicine, doctor?"

"It will give you immediate relief, or—the doctor could not finish the sentence.

"You mean, doctor," said the sick man, "that it will give relief, or will prove fatal immediately."

"You can only live a short time without it, and it may relieve you."

"Excuse me, doctor, for a few moments," said Patrick Henry, drawing over his eyes the silk cap he wore. Holding the vial he prayed aloud for his family, his country, and for his own soul. "Amen!" said he, and swallowed the medicine.

Dr. Cabell, who greatly loved the old patriot, had gone out upon the lawn, where, throwing himself under a tree, he wept bitterly. Mastering himself, he returned to the house and found his patient calmly watching the blood congealing under his fin-

ger-nails. The old orator fixed his eyes on Dr. Cabell, with whom he had held many discussions about the Christian religion.

"Doctor," said he, with great tenderness, "I wish you to observe how real and beneficial the religion of Christ is to a man about to die."

He then breathed so gently for a few minutes that those around him knew not when he breathed out his spirit.—*Youth's Companion*.

A TOUCHING STORY.—Congressman Blackburn, of Kentucky, is quoted as telling the following story:

"Four days before I went to the front with my regiment, we had a little girl-baby. She is now grown, and you always see her with me at any social gathering. Well, in our army the furloughs came very rarely indeed. When we got into line there was no great chance for a man to get home."

"It was about three years afterwards that a few of us were one night going down the Mississippi on a river steamer. I had been sick and was returning to my command, but pretty well broken up even then. As for money, we did not have any; and the night was hot, and I lay down on the deck, my throat almost parched with thirst. Pretty soon a little girl made her appearance with a big glass of lemonade. I tell you it looked good to me."

"She saw me eyeing it, stopped a minute, looked very doubtfully at me, but finally came up to my side and said:

"You look as if you wanted something to drink," and offered me the glass."

"It wasn't quite the square thing to do, but I took it, and handed it back to her empty. It was like nectar to me. Then I most cordially thanked the little creature, and sent her away."

"Soon after, just like any child, she came back, leading her mother to see the poor soldier. It was my wife, and the little girl was the baby whom I had last seen as a baby just born. You can imagine the re-union. They were with my brother's family, and happened to be going down the river. That was the only time during the entire four years' fighting that I saw my wife and baby; and, under these circumstances, what man would ever forget it?"

A BRAVE LITTLE GIRL.—The following incident, related of a little heathen Bengalee girl, shows what children in these far-off countries sometimes suffer for the sake of their religion:

A little girl came to school a few days ago with a severe bruise on her forehead, and on being asked by Mrs. M. what had caused it, would give no answer, but looked ready to burst out in crying. But another child, a relative, was not so reticent, and said her father, having observed that she had not done her "puja" for a great many days, asked her why she so neglected her devotions, to which she replied, "Father, I have neglected my devotions; I have prayed every day to Jesus. I do not pray to idols, because I do not believe in them."

This so enraged the father that he seized her by the neck, took her before the idol, and, having first bowed reverently before it himself, forcibly bent the child's head several times, striking it so violently on the ground that it bled profusely, the child bitterly crying the whole time. But she smiled happily enough when this was related in school, and said that she did not much mind, adding, "I cannot believe that trees and wood and stone will save me."

A WORD TO THE GIRLS.—No girl with a muddy complexion can clear it by any external application. She must begin with dieting. Leave off tea and coffee, which make the skin muddy, and drink milk or lemonade instead. She must abjure fat meats and greasy foods of all kinds. Fruits, vegetables, eggs, lean meat and cereals may be freely partaken of; cakes, candies, pies and pickles must be tabooed. The daily bath must be taken, and the skin kept in a healthy condition by vigorous rubbing after bathing, and by abundant daily exercise in the open air. Early and long sleep will aid materially in giving a healthy tone and glow to the complexion.

Late hours and late suppers quickly tell upon the loveliest face. Compression of the waist turns the most exquisite peach-blossom complexion muddy. So do high heels and tightly-fitting fashionable shoes. Dame nature is patient and long-suffering, but she is also just. Violate her laws if you choose; she will not prevent you; you may even fancy for a time that you do so with impunity; but the day of reckoning will come, inexorable as fate; and health gone and beauty gone, what is left by way of compensation?—*N. Y. Tribune*.

OUR YOUNG MEN.—The young men of this generation must be especially frivolous or vicious, or else there is a good deal of croaking upon the subject. We are inclined to think that some men in every generation view with disparaging eyes the brightest and best young men around them. It was so in the olden times. Horace, who was born about 65 B. C., said: "I should be disposed to think the youth of the present day were far inferior to those of my boyhood, were it not for the fact that my father frequently said in my boyhood that the boys of my day were very inferior as compared with those of his, and I imagine that his father could have made a similar statement about the boys of his day." Hesiod lived 650 B. C., and he said: "I see no hope for the future of our people, if they are to be dependent upon the frivolous youth of to-day; for certainly all the youth are reckless beyond comparison, and are opinionated beyond their years. When I was a boy we were taught to be discreet and respectful toward our elders, but the present youth are wise exceeding, and impatient of restraint." O ever thus!—*Michigan Christian Advocate*.

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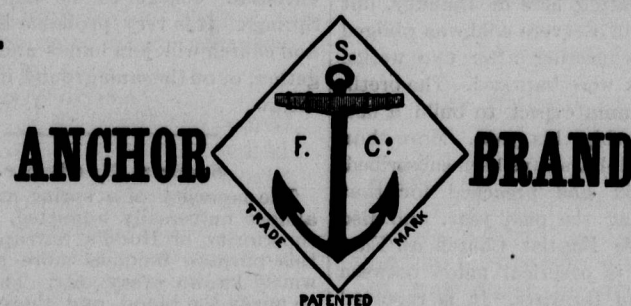
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